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Methodist General Conference
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ANNOUNCEMENT

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JOY COMETH IN THE MORNING

When cruel hate had slain,
And by love's hands was lain
The Saviour's body in the sombre tomb,
Then fell the night of woe
On hearts that loved Him so
That all things earthly seemed to sink in gloom.
No sound was heard, where slept their dead,
Save the low night-bird's cry and Roman sentry's tread.

O mournful is the state
Of those who can but wait
With hands that yearn some deed of love to do!
Slow passed the waning night,
Until the morning light
Had pierced the sable curtain through and through,
Tinging the eastern sky with gray,
Which soon to crimson turned before the king of day.

Ere this the Magdalene,
With love's impatience keen,
Had sought the place where her dear Master lay;
The spices that she bore
On Him she will outpour,
If she can find a friend to roll the stone away.
Her heart is heavy with its loss,
And just to live is now life's heaviest cross.

How could the birds sing so
In presence of her woe?
Or did they know their Maker was not dead;
And the wild-flowers rare,
Did they, too, know and care,
And for their Lord their richest fragrance shed?
But naught can still her beating heart,
Or bid the gloom from out her soul depart.

Yet great is the surprise
That in the garden lies,
Waiting her coming on that blessed morn;
Angels, and e'en the Lord,
Shall her pure love reward,
And an undying hope in human hearts be born.
Sing, birds! sing, hearts! the night is past,
And the glad morning time of joy is come at last.

—REV. W. B. C. MERRY, in *Watchman*.

SUPERANNUATES

HARRISON HALEY.

I REJOICE that those veterans of the Cross, our worthy Conference claimants, have recently been brought to the notice of the readers of the HERALD. I sincerely hope and trust that the agitation of this important subject will continue until a better and more equitable provision is made for them, so that they may have the common comforts of life in their declining days. The many sad cases of poverty that exist among these servants of God, if they were generally known, would surely awaken the sympathy of the church and would, consequently, provoke action for a more humane provision for all of these worthies who have faithfully served their Lord and Master.

While such great liberality is being manifested towards the exalted officials of Methodism, I ask: Should we not do vastly better in providing the mere comforts of life for our beloved needy superannuates? The most pathetic case deserving aid that has come to my knowledge occurred some years ago. I will briefly state the facts: Rev. Justin Spaulding, once a missionary to South America, and who subsequently became a member of the New Hampshire Conference, serving most acceptably the Dover church and also in Portsmouth, Manchester, and other churches, was permitted to support himself and most estimate companion in their declining years by sawing wood from house to house; notwithstanding he retained his noble Christian character, but was unfortunate in the weakening of his mind.

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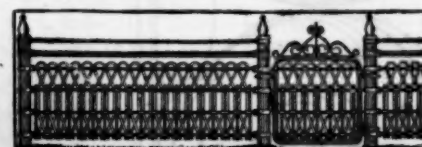
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Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Convention Hall Burned

On the 4th inst. the great auditorium in Kansas City was destroyed by fire. Although it was capacious enough to hold 22,000 people, it was burned to the ground in half an hour. That is very suggestive of the dangers which lurk in buildings of such pretensions, for the most of them are probably but little better constructed than was this one which was selected for the meeting of the Democratic National Convention, July 4—exactly three months from the day it was burned. Subscriptions amounting to \$25,000 for a new building were raised in a few hours, on the day of the fire, and there was a very large insurance which the companies have agreed to pay over immediately. If the steel can be secured, there is little doubt that this stirring community will have a new auditorium fully equipped by the date set for the Convention.

Ominous Preparations

The Russians are reported to be filling Port Arthur with grain, and to be insinuating themselves into the virtual control of Korean affairs. The Japanese have called out all their naval reserves for service during the summer manoeuvres, and the whole fleet will be concentrated. Whether these things justify the reports that war between Russia and Japan is imminent or not, does not yet appear. The conservative press in Japan says war is the only recourse, and for several months the Occidental press has insisted that war is impending. The money market shows signs of disturbance, and many foreigners are said to be impatient to avoid all danger of being caught in the midst of war. The latest authentic reports state that Russia has succeeded in establishing a court adviser in the Korean capital and followed this with a substantial loan. Work on the Trans-Siberian Railway is pushed night and day, and five thousand troops every month have been sent to the East from Odessa during the last six months. Negotiations are said to be in progress looking to the control of the interior Chinese Railway by Russia. Undoubtedly much of that which is telegraphed as current news is fiction under another name, but if Japan

avoids a conflict with Russia, the unexpected will have happened.

Admiral Dewey's Presidential Aspirations

It will grieve all true friends of Admiral Dewey to learn that he has reconsidered the question of presidential honors, and now offers himself to the American people as the candidate of any party, on any platform. It is not the first of the serious mistakes into which he has fallen since his return from Manila, but it is likely to alienate many of the friends who have nobly championed him up to this time. There is much to be said in extenuation; but after all has been said, it will still leave him in the unenviable light of suffering his head to be turned by the honors which have been heaped upon him. Perhaps he placed too much stress on the enthusiasm with which he was hailed on his first arrival, and listened with too quick an ear to the voice of the flatterers. Be that as it may, it will still remain that his fame would have been secure had he adhered to his original intention not to seek to distinguish himself in fields with which he was not familiar, and that it has suffered much by his latest decision.

Negro Wealth in Georgia

The State of Georgia requires property returns of whites and Negroes to be listed separately, and in a little pamphlet recently published the progress of the Negro is clearly indicated. It appears that while the property owned by the white people has increased from \$226,000,000 in 1878 to \$410,000,000 in 1893, the property owned by Negroes has increased from \$5,000,000 to \$15,000,000 during that time. In other words, the white man has increased his wealth by 81 per cent., and the Negro has an increase of 200 per cent. The colored population of the State was 858,976 in 1890, and the white population was only 998,357, so that the percentage of wealth in the hands of the colored population is comparatively insignificant; but the marked increase credited to the colored man in the last twenty years is quite sufficient to show that the Georgia Negroes are learning habits of industry and thrift, and that with anything like a fair opportunity they will soon have too much property to be despised and too much influence to be ignored.

Ice to be High

The trust that controls the ice business in this country has a preferred capital of \$30,000,000. It is understood that leading Democratic politicians hold large blocks of the stock, and of course, like all other stockholders, they want good dividends. Last year they got four, and possibly they will be content with four this year; but

according to the prices fixed for New York city, the dividends will be increased in size, if not in number. The crop is somewhat smaller than usual, it has been expensive to harvest it, and it was bound to cost more to deliver it; yet as there is a very large amount of the crop of last year still in reserve, there is no good reason why the small block that cost the poor five cents last year should cost them ten cents this year. Such an increase in price, if applied to bread, would incite riot; but being ice, and therefore not technically a necessity, the poor and the sick, sweltering in the alleyways and the tenement houses, must pay a hundred per cent. more than they paid last year. Large buyers will pay forty per cent. more. The trust will pay good dividends, but it will stimulate inquiry as to better methods of preventing what many people consider legalized extortion.

Ghazi Osman Pasha

Although the Turkish soldier, Osman Pasha, was only twenty-two years of age when the Crimean war broke out in 1854, he was eminent for bravery even then; and in the Cretan war of 1866-'68 he had a prominent part, and was made governor-general of the island after the war was over. In the war between Russia and Turkey, in 1877, he came to the front as the greatest of the Turkish leaders. He overcame the Russians in three pitched battles, and the Sultan was induced to bestow upon him the title of Ghazi (the Victorious), although such an honor had not been conferred for nearly three hundred years. His capture of Plevna, Bulgaria, added immensely to his fame, and until the appearance of Edhem Pasha he was considered the only great general among the Turks. When Edhem was temporarily beaten by the Greeks, the Sultan ordered Osman to take command, but before the order could be executed it was countermanded. Since then he has lived in retirement, if not seclusion, until last Thursday, when his death was reported.

Ecumenical Conference of Missions

On Saturday of next week the Ecumenical Missionary Conference will convene in New York. The London Conference of 1888 was productive of large results, and preparations for the New York meeting have been made on a liberal scale. On a single Sunday more than three hundred churches in New York heard cordial expressions of sympathy and interest in the great movement to quicken the missionary spirit. The press notices have been generous, and the program shows a comprehensive plan of operations which will insure the best results. Great wisdom has been exercised in the choice of speak-

ers, and the various religious denominations will be represented by men with a broad horizon, who know the need of the world and the power of the Gospel. The Conference can hardly fail to promote an advance in the practical unity of the various missionary societies and an international comity of missionary work so that better results may be obtained. The familiar intercourse of so many active workers in the missionary work must needs do much to bring about better methods and stimulate new enterprises that only wait a favorable opportunity. The Conference will set a new pace and date a new era in the progress of the kingdom. Its importance can hardly be overestimated, and its results will reach far into the future.

Elimination of the Walking Delegates

If it be true that the settlement of the difficulty between the Chicago machinists and their employers will materially lessen the influence of the walking delegate, the strike will not have been in vain. The authority conferred upon this potentate by which he is able to enter any shop and dictate to employers and employees alike, is not only un-American, but distinctly anarchistic. The manufacturers have a wholesome fear of him, and his very presence threatens even the most amicable relations. According to the terms of the Chicago compromise the workmen of each shop will have their own committee and through it they will deal with their employer. That is a distinct gain. The manufacturers have accepted a shorter day, and have agreed not to discriminate against union labor, and to recognize the union so far as to refer to the national organizations any differences which cannot be settled satisfactorily by the local committee acting for the workmen. In the near future the employers are likely to grant the demands for increased wages, because they are doing so well that they can well afford this concession. If Chicago can find the way to a better feeling between the workmen and their employers, she will save herself from what has long been a source of great anxiety to society.

"Caed Mille Failte"

Ireland welcomed Queen Victoria with respect and loyalty on her visit to Dublin last week, and the misgivings with which the journey was undertaken were dissipated as soon as her foot touched the shore. The favorite Irish inscription was, "Caed mille failte" ("a hundred thousand welcomes"), and the vast multitudes assembled to give voice to the sentiment must be considered as representatives of the people at large. They had every reason to feel that the Queen had slighted them for more than a generation, but the warm and forgiving hearts of the Irish forgot all resentment as they saw the pathetic figure of an aged woman bowed with the weight of years and responsibilities, with a sad yet benignant face, almost forlorn and so eager for the expressions of loyalty which her visit was evidently planned to call forth. It is too early to estimate the political results from the visit, but the Queen is too astute a politician not to make the most of such a favorable opportunity, and too well pleased with her reception at Dublin not

to be as gracious as circumstances will permit. Her first act was to authorize the formation of an Irish regiment of Foot Guards to take rank with the Grenadier, the Coldstream, and the Scots; and this very marked appreciation of the Irish soldiers will not be lost on the Irish people.

Ireland Under Victoria

The most calamitous period of Ireland's history is that measured by the reign of the present Queen. When she came to the throne, in 1837, Ireland had a population of eight million people. Fifty years before that time the population was about four millions. It ought now to be from fifteen to seventeen millions, but it is less than five. A great part of the depletion is attributed to the famine of 1846, but the influence of that catastrophe should have been overcome within a period of five or six years, as it doubtless was. The Irish exodus must be due to agrarian misgovernment which the British people have been slow to remedy. It is to Gladstone that the Irish owe the first real attempt to correct an abuse that sapped the vitality of the island and sent her sons and daughters to the ends of the earth. The beneficent effects of the Land Acts of 1881 are still working out a measure of relief, and although Gladstone's two attempts to give Ireland a parliament of its own came to naught, and the Queen herself is believed to have disapproved the disestablishment of the Anglican Church in Ireland in 1869, and her sympathies for a quarter of a century have been enlisted on the side of the opponents of these measures, it may yet come true that she will devote the last years of her magnificent reign to the work of securing economic and political justice to Ireland.

Changes in the Philippines

The new Philippine Commission, of which Judge Taft is president, is expected to sail from San Francisco for Manila next Sunday. It appears to have been given a very large measure of authority, and as soon as it reaches the Philippines will assume entire control of affairs, legislative, administrative and executive. The authority to grant amnesty, to settle the religious questions if possible, and to act as a board of governors, is vested in the Commission. The headquarters will be in Manila, and orders will be issued to establish civil governments wherever the conditions warrant. At his own request Gen. Otis has been ordered home, and Gen. MacArthur has been appointed military governor. His power will be very much abridged, for all purely civil matters will be administered by the Commission.

During the week there has been the usual crop of rumors of rebellion in several provinces, and some particularizing of troubles in and about Manila. These have been strenuously denied by the War Department, but the denials have not carried conviction, and it is clear that there is an abundance of work awaiting the arrival of the Commissioners.

Food is reported to be very scarce and the prices have reached the highest point known for many years, exceeding those current while Dewey was maintaining the blockade. Rinderpest and glanders are working havoc among the cattle, and

there is much suffering among the poorer classes.

German Emperor Wins

After a prolonged contest in the Reichstag the Emperor William has carried his point, and the appropriation for an extensive enlargement of the German navy has been approved. This makes it very clear to the world that the present colonial and commercial policy of Germany will be developed along the lines which the Emperor has laid down. It is unfortunate that the question of the introduction of American meat products into Germany should have been mixed up with the increase of the navy, but the extension of German sea power will make for peace. There is evidently an amicable understanding between Germany and Great Britain, for it is impossible to explain the mutual toleration of the two Powers in Asia and Africa on any other hypothesis. If Great Britain, Germany and the United States can act together, they will do much to preserve the peace of the world.

Inactivity in South Africa

Lord Roberts has been at Bloemfontein since March 13; Gen. Buller has remained idle for almost six weeks; and this long period of inactivity is now said to be due to the difficulty in obtaining horses and mules. One report has it that Lord Roberts has lost 11,000 horses since the relief of Kimberley. In spite of unremitting efforts on the part of British agents in Austria, Italy, India and America, the army at the front has been using up horses twice as fast as they can be obtained. The Boers appear to be aware of the condition of affairs, and they are making the most of their tactics, sweeping down upon exposed bodies of the British with swift and well-directed movements. Their remarkable alacrity has given rise to the most absurd reports of their strength, and it has been claimed that 20,000 Boers were preparing to invest Bloemfontein; but it is doubtful if they can muster half that number in that vicinity. They are making considerable effort to control Ladybrand and Thabanchu, which are in the richest grain districts of the republic. To the south of Bloemfontein they are evidently bent on cutting the British railway communications with the Orange River, but with Kitchener covering that territory and reinforcements being rushed up from Cape Town, it is hardly possible that the line will be seriously impeded. The report that the Boers have Creusot guns in the field has excited some uneasiness, for these guns have a much longer range than any of the British guns.

The British losses up to March 24 exceed 16,700, and adding the casualties since that time, it is believed that fully twenty thousand men have been either killed, wounded or taken prisoners. This is twice the largest estimate made at the beginning of the war, and is the occasion of much concern in England. Criticism of the tardiness with which the War Office has met the demands upon it, and the failure to meet emergencies that should have been foreseen, has broken out anew in London, and unless Lord Roberts shall achieve some liberal measure of success within a very short time, the Ministry will find it difficult to retain the confidence of the country.

THE INCENTIVE OF EASTER

ONE of the great difficulties in the Christian life is to get the real meaning of the great facts and principles of our faith into the terms of practical life. It is easy to accept intellectually the fact of God's existence or to approve with the reason the royal law of love for the Christian life; but to translate the truth of God's being and love into hope and incentive for daily living is not easy. To see the beauty of the law of love as a theory is far easier than it is to bring that law down to business and home life and make it the practical law of conduct. And one of the greatest tasks to which we can set ourselves is just this — to make the great verities of the Christian faith the working rules of our daily life.

We wish to renew emphasis upon this point in relation to the fact of Easter. The resurrection of Jesus of Nazareth has answered a need of the human heart for so long and has been maintained for so many centuries that it is not necessary to defend the historicity of the event or present an apology for its place among the Christian doctrines. The Easter question for each one of us is something different. If Jesus rose and reigns today, how far is this fact entering into our conduct to determine its quality? This is a matter more important than any matter of historic apologetics.

Easter means a risen Christ and the presence of our invisible Master with us in all the toil of every day. It means hope, courage and conduct beyond reproach. It means all this if Easter is more than a beautiful fable or an event which has been falsely asserted to have taken place because the human heart craves something of the sort to satisfy its needs.

And we need only go back to the letters of Paul to find how he made the fact of the resurrection something more than a doctrine central in the Christian faith. He made it, also, an incentive to conduct. The believer was risen with Christ into a new life, and this new life was changed in all its practices as well as beliefs.

It is for this emphasis upon Easter that we plead this year. There must be a revival of experience of the great Gospel truths. Easter must become an incentive to conduct. We have put it into the first century when it belongs also in this present age. We have confined the glory and inspiration of it to a group of troubled disciples when the hope and practical incentive of Easter belong to us in this present time. Let Easter enter our experience and become to us the great sanction for a changed life. Only in this way shall we learn its full meaning.

KEEPING EASTER

IF the great Easter day is to be observed indeed, it must be in the hearts of those who keep it. It will be celebrated with lordly magnificence in numberless churches of many lands. All that art can do in making the Easter Sunday beautiful will be done. The choicest forms of worship that have grown with the Christian centuries will be rendered by priests and choirs. But the fact still remains that Easter is truly observed in the heart and the life. And here it is a perpetual day of

gladness. The Easter observance in the heart does not register the rapture of a single day and then cease. It finds every day equally a time of rejoicing and stands each morning at the open door of Joseph's tomb.

And as we have urged just now that the practical value of Easter as an incentive to conduct be restored, so now we plead for such a sense of the meaning and the value of the resurrection as will lead every Christian to keep every day as a memorial of the glad fact. Doubtless it is necessary that we should observe special seasons of religious meditation, denial, or special endeavor. But it must be kept clear always that the true Christian life is the one that keeps all its days as sacred days and finds all its tasks religious. And so the real way in which to observe this most joyous season of all the church year is not to concentrate all the rejoicing and all the hope into one day or into any forty days, but to grant to Easter such an extension of meaning and value that it will include the whole year and reach into every piece of common work.

It is perfectly possible to do this. The effort will require earnest attention, but the ideal can be reached. If the Easter day means hope, then it has hope enough in it for the whole round year. If the risen Christ is very real on Easter Sunday, He has enough reality to enter sweetly and savingly into all the work of each day in the year that is to come. Only the heart must be as ready each day to respond to the thrill of the Easter joy and the soul as willing to companion with the invisible Master as when the bells are ringing and the choirs are chanting their hallelujahs.

And if we will keep our Easter thus perpetually, the religious life will be relieved of the spasmodic character that marks it now. We must confess with shame that our religious experience is filled with the most distressing ups and downs. Only yesterday we stood on the Mount of Transfiguration, and today we have lost all sight of that splendor in the clouds at the base. The Christian life is marked by the fact of change in quantity of force, just as all life is. But the contrasts with the majority of us are too painful. Let us seek, then, to keep our Easter every day for the year to come. Let us keep it in all the joy of the glad day, for it commemorates a fact great enough and glorious enough for all our days and duties.

FOUNTAIN OR CHANNEL?

IT certainly makes a great difference what view we take of our personal relations to God and the work which He gives us to do. Some people, most people indeed who pray at all, are accustomed to ask the Lord to help them do this or that. It is a perfectly natural attitude, a petition for which many justifications from the Scripture might easily be quoted. But, after all, is it the best way to pray, is it the true frame of mind to cultivate? Some of the most efficient workers have dated a marvelous increase of their efficiency from the time when they learned to change their prayer from "Lord, help me!" to "Lord, use me!" He has spoken to them and said: "Do you help Me; if you will walk with Me, I will use you, I will work through you." It makes a very

great difference whether we are working for God or allowing God to work through us, whether we count ourselves a fountain or admit with joy that we are only a channel. Everything depends on our letting Jesus have a chance to make the best of our life for ourselves and for Himself, on our being perfectly adjusted to the will of God.

We are most of us more or less out of joint with our environment. That environment is God, who encompasses our path behind and before. Depravity is simply maladjustment. Sin is being at cross purposes with the Lord of all things, or being out of tune with the will divine. When our personality, our plan, our power, is thoroughly thrust into the background that God's may come to the front — we helping Him, not He us — the best results are swiftly reached. Our Saviour said: "The Son can do nothing of himself." "I am in my Father, and the Father in me; the Father abiding in me doeth his works." And in like manner St. Paul. "I will not dare to speak," he said, "of any things save those which Christ wrought through me." And such must be our utterance. When God abiding in us doeth His works through us, then how easily the work is done, how permanent and blessed the result!

The Ghost of Calvinism

QUITE a flutter has been created in conservative Presbyterian circles because the sweet-spirited, sensitive Dr. Hillis of Plymouth Church, Brooklyn, on March 25, in discussing what is known as Calvin's doctrine of election and decrees, said: "I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Saviour, than lift my hand with that creed toward God's throne and affirm that I taught or believed it." And Rev. Dr. E. R. Doulhoo, pastor of the West End Presbyterian Church, Pittsburg, taking up the same theme a week later, said: "These men" — referring to the Westminster divines — "seemed to have been laboring under the conviction that God Almighty deliberately created men to be damned — a doctrine which, I need hardly say, is dishonoring to His name, a slander upon His justice and mercy, and one against which all my inward convictions and every thought and impulse of my soul indignantly revolt; a barbarity that even a cannibal would not be guilty of. I never could believe such a calumny on the Father of our Lord Jesus Christ."

Methodists are not surprised at the use of such emphatic language. The fact is distinctly recalled that New England was sown deep with these monstrous doctrines, and for nearly a century it was considered the worst kind of heresy for any man to question the orthodoxy of those Calvinistic tenets. It was a fundamental tenet of the Hopkinsian creed, which was so long dominant in New England, that any good man should be willing to be eternally damned for the glory of God. And when Jesse Lee and Bishop Asbury and their coadjutors came into New England to preach a free and unlimited Gospel, they were treated as rank and pestilential heretics.

The *Independent* of last week vigorously protests against the statement appearing in a daily paper in that city that "without the doctrine of election of the Westminster Confession . . . the whole standard of faith would fall to pieces." The *Independent* in its reply pays a fine but

deserved tribute to our denomination for the epochal work it has done. "It is not unusual," it says, "to hear such declarations that if one doctrine of some theological system goes, the whole body of faith goes. The proof that the above statement is not true appears under the old rule, 'Probat ambulando,' test it and see. The Methodist Church is the proof. It rejects the doctrine of election, and yet the whole standard of faith has not fallen to pieces. The Methodist Church holds nine-tenths of the Westminster Confession—all of it that is of any great importance. One is inclined to suspect that the person who says that if the doctrine of election goes, the whole Confession goes, has never read it. Methodists are excellent Christians, as good believers and as soundly orthodox as are the Calvinists, and yet they reject election."

Is there not a very suggestive warning and lesson here for those who are so greatly concerned for present-day theology? When it is seen how able men and true can accept this Calvinistic blasphemy and cling to it with such tenacity, have we not occasion to examine ourselves to see if we are not likewise wedded to some outworn doctrine? Is there any reason why the present age is not competent to find the truth in the Bible for itself?

"The Plant Called Reverence"

COL. T. W. HIGGINSON, in his recollections of Dr. Oliver Wendell Holmes, bears testimony that the latter was all his life a regular churchgoer, on the ground, as he said, that there was "in the corner of his heart a plant called Reverence which needed to be watered about once a week." It is getting to be in these days with us here in America a question of much more than merely speculative interest, a question of portentous practical weight, the question—What will become of a nation when in the majority of the hearts of its citizens the precious plant called Reverence is wholly dried up? We do not reverence our rulers, that is very certain. There is very little reverence for parents in the rising generation. St. Paul thought it well that the wife should reverence her husband; but modern reformers pour unmeasured scorn upon any such attitude as that. And as for special reverence to God manifested by profound respect and attention paid to His Book or His day or His church, it seems to be steadily and not slowly disappearing. Even those who attend the sanctuary on such occasions as it is perfectly convenient treat it in general as though it were a lecture-room or concert hall.

Can America afford to have this plant die? Do those who encourage Sunday papers, Sunday excursions, and Sunday labor, under various specious pleas, realize what they are about? If the churches are emptied, as they are getting to be in so many cases, under the influence of these movements, and the plant gets no watering even once a week, its fate is easy to foretell. This is, without doubt, one of the major perils of our country, and it behooves those leaders of public opinion who are giving countenance to the ominous decrease of church attendance to think what they are doing, what the effect of their habit is likely to be both upon themselves and their families, as well as upon the future of the land we love.

We give heartiest approval, as we do added currency, to this lofty ideal for the delegate-elect to the General Conference, voiced by the *Christian Advocate*: "The General Conference affects the lives of more Protestants than any other body in America; the salvation of souls depends on the

business that is done, the spirit in which it is done, and the votes cast. This is the only General Conference to meet which can affect the Methodism of the coming century. God helping me, I will act for the church, not for myself, and every thought, word, and deed born in the baser uses of party politics I will abhor, that I may place clean hands and a pure heart at the service of the Christ when I ascend this holy hill of the Lord."

THE BROWN CHAIR

HOW many pathetic histories of human lives one may turn up among the musty volumes of a second-hand book store!—like the mummied remains of little creatures that have ended their lives among the dead leaves of the forest. I was browsing in an old book-shop, the other day, when my eye fell upon a faded volume entitled "Pensées." I opened to the title-page and found that the book was a collection of poems and "Reflections" by the Abbé Roux, edited by M. Marieton, and published by Lemerre in Paris. A sentence here and there caught my fancy, so I bought the volume for a few pennies and carried it home to examine at my leisure.

A pathetic study it proved to be—a study of one of those hidden and seemingly suppressed and sterilized lives, of which the annals of the clergy in all denominations afford so many examples. The Abbé Roux, as the book edited by his friend Marieton proves, was a man of ambition, culture, refinement, and mental power. Yet the strength of his life was devoted to an obscure peasant parish in the south of France—in a region so poverty-stricken, we are told, that often the priests as well as the peasants have nothing to live on but chestnuts and water. There for almost half a century this educated and gifted priest labored faithfully in his peasant parish. Not an easy sacrifice, but one that drove the iron steadily into his soul, for all the time he was yearning for books, for society, for conversation, for contact with great movements and master minds. What a suggestive parallel to the lives of some of our own American Protestant ministers in remote country parishes! Yet the Abbé Roux did his humble work devotedly, albeit tormented day and night by the conviction that this peasant parish was not his God-intended place. He felt that it somehow robbed him, and so wronged God and God's purpose; and of all mental tortures none is bitterer to an earnest and ardent soul than a haunting suspicion of misplacement in life.

As the Abbé Roux grew older this doubt became his daily martyrdom, until, from certain passages in his "Reflections," it appears that his mind became well nigh unbalanced. Cynicism often invades the submissive sweetness of his "Pensées;" but almost immediately again he revolts from that mood, and melts in tears of repentance and faith. What, for instance, could be more touching or characteristic of the true spirit of the man than this "Dialogue with a Flower?"

THE MAN

Little germ under ground, why wouldst thou bud and bloom? Dost thou dream of sunlight, of breezes, and of dew? Alas! the sunshine scorches, the breeze is rough, the dew would weigh thee down and dim thy beauty. In broad daylight trouble, and not peace, awaits thee, sorrow, and not joy; and glory, if it comes, will be vain and fleeting. Stay under ground, little germ.

THE FLOWER

I will bloom. I must be a flower. Since trial comes to all, I would rather suffer in the light

than in darkness; for I do suffer here, and I am not happy in my solitude. The darkness is heavy, the earth presses on me, the worm insults me, longing kills me. I must bloom! I will be a flower!

There you have a perfect reflection of the life of the Abbé Roux—one long, wistful hope of some time blooming into that mental and spiritual productiveness for which, in his inmost soul, he believed himself sent into the world. Imagine a man of his superior endowment, his spiritual sensitiveness, his thirst for intellectual unfolding and recognition, shut up in a remote and squalid village, without suitable associates or counselors, oppressed by poverty, unable to buy the books for which he hungered, obscure, forgotten, tossed out of the current of life like a chip in an eddy—what wonder that he cried out in his journal and his private writings like one forsaken?

And yet, although the general tone of "Pensées," as indicated by its title, is sad and depressing, we cannot doubt that to the author it was a means of solace and self-mastery. "Writing down these thoughts," he says, "has been my consolation, my mania, my life." M. Marieton tells us that for years the Abbé Roux had been in the habit of writing down his reflections on life, on his surroundings, and on the books he had read; "perhaps . . . to satisfy his own need of expression, or to prove to himself that he was worthy of a place among the noteworthy men of his time." Is there not here a helpful suggestion for the man or woman who, like the Abbé Roux, seems flung outside the active currents and stimulating associations of life and thrown in large measure upon his own individual resources? The Brown Chair can testify from personal experience that the keeping of a journal is one of the perpetual and increasing delights of life. And when one's heart and soul and mind seem overflowing with feelings for which there can be no interchange in kind, what a relief to write them down in a book for one's after years to talk with! Many an overwrought mind and many a heart agonizing for sympathy may be eased and comforted by such daily communion with the Genius of Pen and Paper. But beware of one thing—never keep a journal with the remotest thought of future publication; for if you do, all the self-unconscious charm of such writing will be lost, both to yourself and to a possible posthumous public.

BROWN CHAIR.

PERSONALS

—Bishop Hartzell is expected to reach New York by the 20th of this month.

—On account of the illness of Bishop Fowler, Bishop Mallalieu will preside at the East Maine Conference.

—Rev. Henry Vosburgh, of the Genesee Conference, died at his home in Oramel, N. Y., March 29, aged 72 years. He took a superannuated relation last fall after thirty-one years of continuous and successful service.

—Rev. Dr. John Watson (Ian Maclaren) is to be the next moderator of the General Assembly of the Presbyterian Church in England. And yet how long is it since some one was presenting to this very Assembly charges of heresy against him?

—Among those expecting to be present at the General Conference are Mrs. Mary Price Smith, president of the Burmah Woman's Christian Temperance Union, and Mrs. Florence Perrine Mansell, president of the India Union. With their hus-

bands, they expect to reach America this month.

— Rev. Benjamin Fay Mills was inaugurated minister of the First Unitarian Church of Oakland, Cal., March 18.

— Prof. W. O. Atwater, Ph. D., of Wesleyan University, will give the address before the Boston Social Union, on Monday evening, April 16.

— Rev. A. W. Leonard, son of our missionary secretary, has charge of the summer Student Missionary Campaign work of the Drew students, fifteen of whom have volunteered for the work.

— Writing from Athens, O., April 6, Rev. Dr. David H. Moore, editor of the *Western Christian Advocate*, says: "I am at the bier-side of my venerable father, who was born in Boylston, Mass., June 17, 1812. He was a great and good man."

— The many friends throughout the church of Rev. Dr. W. H. Jordan, of the First Church, Sioux Falls, South Dakota, will be pained to learn that his wife died on Sunday, March 25. She was educated at Northwestern University and was a woman of unusual ability and helpfulness in the work of the pastorate. Seven children are left to mourn their loss, with the deeply bereaved husband.

— Rev. Dr. Harry Pinneo Dewey has received a unanimous call to become the successor of Rev. Dr. Richard Salter Storrs as pastor of the Church of the Pilgrims in Brooklyn. He is thirty-seven years old, and was graduated from Williams College in the class of 1883. He studied in Andover Theological Seminary, his first and only charge being the South Congregational Church of Concord, N. H., where he has been for twelve years.

— We are glad to note, contrary to the word of our correspondent last week, that Secretary Thirkield is in his usual vigorous health and has been able to meet all of his regular Conference anniversary appointments. His securing release from speaking at a special League rally at Fall River on account of a grippe-like cold was the basis of the report. Dr. Thirkield is meeting with an enthusiastic reception at the Conference anniversaries, the meetings being largely attended and deeply spiritual.

— The ministerial delegates to the General Conference elected by the New England Conference are — Rev. Drs. John W. Hamilton, William F. Warren, James Mudge, Joseph H. Mansfield, Willard T. Perrin, Samuel F. Upham; reserves, E. M. Taylor, J. O. Knowles. The lay delegates elected by the Lay Electoral Conference are — G. F. Washburn, C. R. Magee; provisional, A. B. F. Kinney, C. C. Bragdon, W. S. Allen, J. M. Dunham; reserves, F. Willcomb, J. C. Glidden, W. A. Warden, A. E. Herrick, I. B. Allen, H. C. Graton.

— Bishop Vincent, who presided over the Newark Conference at Paterson, delivered there, on Monday evening, April 2, his familiar lecture on "Tomorrow: A Study of the Church of the Future." There is nothing in the lecture that would disturb any conservative Biblical student; and yet the daily press exploit certain statements which he made about different versions of the Scriptures and revisions of creeds — facts which all intelligent scholars recognize — as if he had said something very radical and destructive.

— A correspondent of the *New York Observer* from Washington says: "Senator Chauncey M. Depew is in as great demand in Washington as he always has been in New York. Is there to be a memorial service? Senator Depew's easy eloquence will brighten the occasion. Is there an object the success of which requires public

enthusiasm? A few words from the Senator will arouse it. Recently Mr. Depew gave for the benefit of the First Presbyterian Church a lecture on 'An American Abroad.' The trustees dared to fix the price of tickets at one dollar and one dollar fifty, yet the house was well filled."

— The *Critic* for March, in a contribution upon "The Poets of Young Germany," in referring to Liliencron, says: "His religious feeling is intense; one of the most beautiful of his longer poems is 'Pieta,' where he tells how Mary bent over the form of the Crucified

"In nameless grief, and cannot understand
The cruelty of man thus to betray
Jesus, her son. Was He not love Himself?
Was not His aim throughout His earthly
course
Reconciliation, purity, and peace?"

— The *Northern Christian Advocate* says: "Rev. C. W. Cushing, D. D., an ex-pastor, will supply the pulpit of Bradford, Pa., First Church, during the month of May, while the pastor, Rev. M. R. Webster, D. D., is in attendance upon the General Conference. And by the way: Bradford First Church enjoys the unique distinction of having the last three of her pastors delegates-elect to the General Conference: D. W. C. Huntington, D. D., of Lincoln, Neb.; L. F. Congdon, D. D., of Hornellsville, N. Y.; and the present incumbent. Does any other church duplicate this coincidence?"

— Ruskin once said to his publisher, Mr. George Allen, in the frankness of a long and close personal friendship: "When I reach the Alps, I always pray." Later Mr. Allen climbed those mountains with him, and he says: "Ruskin would betake himself to some quiet corner among that grand scenery and fall on his knees. He was praising and adoring God in the work of His creation — the Alps. In these wonderful mountains he beheld the splendor of the Creator, and bowed in simple praise of it. Though he came of a certain strict Calvinism, there was nothing narrow in the religious outlook of Ruskin — it was expansive as it was bright."

BRIEFLETS

Secretary Leonard is reported to have said that our denomination has now two churches and four preaching places in Manila.

During the recent session of the Central Pennsylvania Conference two of its members were hospitably entertained by Rev. Mr. Phillips, rector of St. Gabriel's Roman Catholic Church.

Subscribers to our special offer for four months for fifty cents are coming in handsomely; some days a half hundred new names are received.

Some of our choicest blessings come to us as secondary results — not planned for nor asked for nor anticipated, but just the sweet overflowing of God's love from the cup that faith holds up to Him.

The *Watchman* thus calls attention to a novel practice in the matter of candidating: "It is reported that a Pennsylvania congregation in hearing candidates for its vacant pulpit has invited them to bring their wives with them. 'Some candidates will have a controlling advantage in a competition on those terms.'"

It is not matter for surprise that Dr. Parker, of the London Temple, is a great preacher, since he is able to say as he did on

a recent Thursday morning in the course of his sermon: "I spend nearly the whole of my life in making marginal notes upon my study Bible."

ZION'S HERALD will contain full reports of the great General Conference which is to begin in May and hold through the entire month. In order that more of our people may closely follow the proceedings, the paper will be sent to new subscribers for four months for fifty cents.

Kansas has tried prohibition for nineteen years, and Prohibition Day, May 1, will be observed this year by hundreds of communities throughout the State.

Neither God nor man condemns a mistake when there is a right motive behind it.

The *New York Sun* contains this forceful affirmation of a well-known truth: "An examining physician for a life insurance company, in speaking of the death of a wealthy brewer, was quoted last week as saying that brewers and liquor dealers are considered, as a class, to be very bad risks, no matter how healthy they seem to be when examined. Some of the life insurance companies refuse to issue policies to them."

The German mind is nothing if not original, and it insists upon finding the first cause for everything. Prof. Harnack of Berlin has been wrestling with the question of the author of the Epistle to the Hebrews. Of course he must find a satisfactory answer, certainly to himself. He concludes that the Epistle was written by a woman, none other than Priscilla, who taught the eloquent Apollos the truth as it was in Christ.

Life would lose half its delight if we could not freely help one another. All men love to do a kindness. The heart of the race still beats in unison with the heart of God.

A warning to be heeded by our people is sounded by General Wood, military governor of Cuba, in the statement that there are many Americans in the island unable to return to this country because of their destitution. Referring to this matter, Secretary Root, who has just returned from a tour of inspection of Cuba, says: "A large percentage of those now destitute went to Cuba without a cent. While there is money to be made in Cuba by persons with capital, and only moderate capital at that, yet it is no place for persons without money. There is no employment to be found there, and those who contemplate going should take warning from those now suffering for food and shelter."

How good it is for each of us to be doing some work for the Master up to the very end of life; to have the last hammer-stroke, as it were, fall here, and make its impact, do its work, accomplish its purpose, over there! Such beautiful continuity of spiritual service, thank God! is possible for every one of us.

A minister writes that he is perplexed by the admission made by some that Jesus Christ was not omniscient in His earth-life. We do not see how any other position can be held in harmony with the limitations which the Saviour himself confessed. Take Mark 13: 32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The writer well remembers when the greatest scholar of the church, Dr. J. E. Latimer, said to him, on this very point,

that the doctrine of the *kenosis*, or the self-limitation of Christ, is the only suggestion that will help to solve this difficulty. Dr. Latimer, when Dean of the School of Theology of Boston University, held and freely taught this doctrine. Did anybody ever hear it suggested that he was unsound in the faith or disloyal to the body of Methodist truth because he held this view?

The ministerial delegates to the General Conference elected by the New York Conference are — Rev. Drs. A. J. Palmer, J. R. Day, C. W. Millard, J. M. King, S. P. Cadman, J. E. Price. The lay delegates are — J. E. Andrus, H. L. Cookingham; provisional, W. D. Hale, C. P. McClelland, G. F. Pitts, A. D. Lent.

The ministerial delegates elected by the New York East Conference are — Rev. Drs. J. M. Buckley, W. V. Kelley, G. P. Mains, Joseph Pullman, C. H. Buck, B. P. Raymond, C. S. Wing. The lay delegates are — J. M. Bulwinkle, E. B. Tuttle; provisional, W. B. Howard, C. W. Harmon, R. Lander, J. M. Price, C. P. Rogers.

The ministerial delegates elected by the Newark Conference are — Rev. Drs. H. A. Buttz, Henry Spellmeyer, A. H. Tuttle, John Krantz, D. O. Halleron. The lay delegates are: Oscar Jeffery, R. R. Doherty; provisional, H. K. Carroll, W. H. Beach, J. L. Hayes.

Any delay in correspondence with the editor, or failure to give prompt attention to current events, is explained by the fact that he is ill with the grippe, having been confined to the house for several days.

Bishop Cranston was expected to arrive in New York this week, after two years of episcopal administration in China, Korea and Japan.

The New York *Sun* is responsible for the statement that Mrs. Dewey will soon join the Episcopal Church and that arrangements are now in progress for her confirmation at St. John's Church by Rev. Dr. Mackay-Smith. Before his marriage, when in Washington, Admiral Dewey attended St. John's Church. If it should prove to be a fact that Mrs. Dewey is to sever her relations with the Roman Catholic Church, then Dewey's boom for the Presidency has more of method in it than was supposed.

There is unutterable pathos in the fact that last week, in Rochester, N. Y., a widowed mother, a Mrs. Frederick Myer, a woman of good reputation, drowned herself and her two children because she had come to a condition of hopeless poverty. Upon the refusal of her grocer to give her credit for food which was needed to sustain life, she threw her year-old boy and her girl of two and a half years into the cistern connected with her home, and then jumped in herself. The bodies of all three were found locked in one another's arms. What an appeal for sympathy for the deserving poor, and what a rebuke to the wicked waste and luxury of so many homes!

Rev. William Ferguson writes from Bay View, Gloucester, under date of April 3: "In your editorial of March 28 on 'British War—British Famine,' you fail to notice what I think you will concede, namely, the destiny of the black man is to be the great problem of the twentieth century. In the solution of this problem history repeats itself. The starving millions of India are simply the cotton operatives of Yorkshire and Lancashire, 1862-'65. Mafeking is Fort Sumpter, Pretoria is to be Appomattox. A generation hence, and Madagascar is Cuba. The great Anglo-African empire extends

from Cairo to the Cape of Good Hope. Its flag is the symbol of a 'Monroe Doctrine' that at last adequately guarantees that all the sable millions of Africa are now and forever shall be free. 'For the Lord God Omnipotent reigneth.'"

Ex-Gov. Peck, of Milwaukee, announced in the issue of April 8 that his weekly paper, *Peck's Sun*, would be permanently discontinued with that number. There is a suggestion to which heed must be given in the statement made by him: "The cheapness and completeness of the modern daily newspaper and the low price of magazines have left no place for the weekly newspaper."

In the series of temperance meetings being held every Sunday afternoon in Tremont Temple during April and May, the address, on April 22, will be given by John G. Woolley, who announces his topic as "A Plain Talk to Drinking Men."

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

REV. WILLIAM E. BARTON, D. D.

O hearts of men on whom this day
No light of better things hath shed;
From sin's black tomb turn swift away,—
"Seek not the living among the dead!"

O hearts of men whose hopes lie sere,
And o'er whose loss your hearts have bled,
'Tis life the Saviour brings you here,—
"Seek not the living among the dead!"

O hearts of men, why seek in vain
The joys which with the past have fled?
List to the angel's voice again,—
"Seek not the living among the dead!"

O hearts of men, to Him give heed
Who lives although for you He bled!
His life accept—'tis life indeed—
"Seek not the living among the dead!"

Oak Park, Ill.

CINCINNATI LETTER

"LOSANTIVILLE."

THE prophet is plying a better business than the poet, in the Queen City this spring. The secular press has been encouraging "gifts of prophecy," by publishing fanciful predictions about various local candidates for General Conference honors, that are all to come true in Chicago in May.

The Book Concern, Dame Rumor says, will be ready to supply, upon demand, any General Conference officer from a missionary secretary to a colored Bishop. But the *Western's* attitude, in booming an African Bishop, must not be taken too seriously as an index of local sentiment. The general feeling against an ebony Bishop is not all a bit of color prejudice either, that comes from living on Mason and Dixon's line. It is rather a conviction, born of personal acquaintanceship with the Negro, that he doesn't want a Bishop who has African blood. He could never invest him with the nimbus that his episcopal superior always wears now.

A goodly number of Cincinnatians are planning to go up and look in on the General Conference, despite the alarm that has been raised that there will be "no room at the inn." It must be admitted that the Queen City has been feeling a little bit "grouchy" toward Chicago since the Book Committee came back from the housewarming in their new Depository, and told of their incivility in suggesting that the Western Book Concern be removed bodily

to the Windy City. It is preposterous to suppose that Chicago, with its narrow little sky-scraper, could offer any inducements for the Concern to move from its spacious plant here; but Chicago has had ambitions ever since it secured the *Epworth Herald* and became the centre of things Epworthian.

In keeping with the action of the Preachers' Meeting, the different churches observed the week of fasting and prayer with nightly services, closing with a union love-feast at St. Paul's Church. The deep interest expressed by other denominations in the "Seal of the Covenant" has been very grateful to the preachers. All the other churches—except Dr. Dowie's branch office, across from the Book Concern, that loses no chance to glory in our confession of loss of members—have expressed from their pulpits and religious weeklies a mutual need of putting on sackcloth and ashes.

Several of the churches have wisely decided to celebrate the passing of the century milestone by paying off their own debts. The churches seem to be realizing that the most desirable preachers are fighting shy of the charges that are financially handicapped. They got a hint of this at the last Annual Conference, when an elegant new stone suburban church was foiled in getting the man it wanted by a ten-thousand-dollar debt. Rev. Paul Curnick, D. D., the pastor of St. Paul's Church, is to be congratulated upon having raised more than half of the \$6,000 debt that has been resting upon the great Cathedral of Methodism. It seems a pity, when St. Paul's had so many plutocrats on its membership roll, that somebody did not have foresight enough to endow it. At some time in its history a city church seems destined to be as worthy an object for endowment as a hospital or college. Rev. Rufus Wyckoff deserves to be commended for showing his members the folly of paying so much good money into a building and loan association, and persuading them to pay off the \$2,500 still due on their pretty little stone church on Mt. Auburn.

Wesley Chapel is in the midst of a spring house-cleaning now, from which it promises to come out completely transformed. The galleries and woodwork are being painted in white enamel, the walls frescoed in pale yellow, and the church brilliantly lighted with electricity. The old sittings were sold to a Catholic church for \$75, and handsome oak pews without cushions are to replace them at a cost of \$1,200. Rev. Mr. Roughton, the pastor, is very much of a Tolstoi in his faith in the saving grace of manual labor, and has been found more than once lending a hand and making himself useful since the improvements have been in progress. Some very interesting stories might be written about Mr. Roughton's unique methods of fishing for men in the kitchens and workshops of his parish.

Gossip anent General Conference is not so absorbing as to keep the tongue of Dame Rumor from guessing who will be Dr. Rust's successor as presiding elder of the Cincinnati District. When Dr. Du Bois served his resignation upon his official board on Walnut Hills a few weeks ago, one of the daily papers made the startling announcement that he had resigned in order to have time to be coached for the office of the eldership. The church has already appointed a committee to canvass for a preacher for the coming year. Perhaps it does not recall another committee whose canvassing came to naught, the Bishop sending them a preacher, it was reported, because he was the only man in the Conference whose

name had not been mentioned in connection with their pulpit.

There was an interesting tilt at a recent preachers' meeting about the functions of the modern church, when Rev. Sheridan Bell, of Price Hill, read a paper on "The Use of Material Means for Spiritual Ends." It called forth a brilliant protest from Dr. Howard Henderson, who declared himself emphatically in favor of old-fashioned methods in church work, and an old-fashioned pulpit. He said he was opposed to the church turning itself into a bargain counter and furnishing amusements at half-price, doing ecclesiastical business of the peanut-stand style instead of on the scale of Carnegie steel works. But even Dr. Henderson would except the preacher who is making material and spiritual means work together for the glory of God. It is a matter of pride to Methodists that Dr. Robins, of the Lincoln Park Baptist Institutional Church — views of whose work will be seen at the Paris Exposition — tells everywhere that he got his baptism of fire during a sojourn at Epworth Heights camp-meeting.

The interest of all denominations in the amusement problem has been awakened by the opening of a Parish House equipped with a billiard-room, dancing hall, club-rooms and gymnasium, adjoining Christ Church, a stone's throw away from Wesley Chapel. There was an inaugural smoker to celebrate the opening of the Men's Club, when cigars were passed and the rooms filled with Havana fragrance. There was an informal program consisting of "coon" songs, banjo solos, and music by the Mandolin Club of the church. The rector, Rev. Alexis Stein, is a disciple of Dr. Rainford of New York, and has been trying to introduce his metropolitan experiments into the West; but most church people in the Queen City are still provincial enough to look upon the Parish House in the light of a questionable innovation.

Dr. Thirkield touched on the amusement problem when he made his initial appearance before the Epworth Leagues of the city, and described amusingly the mammoth church euchre party in progress at the Grand Hotel at the time of his election. He likened the clatter of women's voices that filled the hotel, at the time of the meeting of the Board of Control, to the din of a cotton-mill, and decried card parties as empty-headed performances. He said he was glad nobody could say it was a Methodist euchre.

The temperance question has been very much agitated lately on account of the Clark Local Option bill that has been on the docket at Columbus. Mr. Clark, the framer of the bill, is described as a preacher with a mild voice and a good-natured face, but a nimble tongue. He made an able defence of his bill that was to secure ward local option. He admitted very frankly that temperance reforms had often been advocated by fools, and that foolish statutes had been enacted on the subject, but he disclaimed being a temperance fool himself. The Evangelical Alliance affiliated with the Ohio Anti-Saloon League, and sent its committee, headed by Dr. Robinson, of Trinity, to Columbus to lobby in behalf of the bill. There were heroic efforts made to throttle and then to shelve local option. The Turners called a meeting in the city, denouncing the bill as one of the most insidious and reprehensible aggressions ever attempted on personal liberty, and solemnly protested against its enactment in a set of resolutions that were forwarded to Columbus. There was great excitement, and loud and prolonged applause from the gal-

leries that were packed with adherents of the bill, when it finally passed the House. It is humiliating that its final defeat in the Senate is attributed to a State and a United States senator, both of whom are Methodists.

LILIES OF EASTER

BENJ. F. LEGGETT.

O lilies of white innocence! O lilies of renown!

You stand as silent witnesses, of every bloom the crown;

And though you neither toil nor spin, but seem as idlers born,

You stir our faith as do the bells of happy Easter morn!

O lilies of glad memory! Above His vacant tomb

Lift up your crowns of beauty as Magdalenes of bloom;

And in your woven garments of penitence so meet,

Your alabaster boxes break in love upon His feet.

O lilies of the newer life upspringing from the old!

So from the sealed and guarded tomb the stone was backward rolled;

And lo! the Risen Lord came forth — the shadows fell away,

Such gladness dawned upon the world — the joy of Easter Day!

Ward, Pa.

EASTER LILIES

PROF. F. M. GRACE.

THE origin of the custom of decorating our churches on Easter Sunday with lilies, like that of painting Easter eggs, is somewhat obscure. It seems probable that the Easter lily in its native island, Bermuda, blooms before Easter Sunday, although in our climate it has to be forced in hot-houses. At any rate it can be abundantly produced, and as it is exceedingly beautiful and fragrant it affords an appropriate decoration for the anniversary of the resurrection of our Lord. That it has thus become an emblem of our Christian hope is not strange when we consider that Easter marks at the same time the spring of the year and the beginning of our hope of a future life. It is a recognized fact that no signs of spring are to be relied on till after Easter. "The trembling year as yet is unconfirmed." That our Saviour should have chosen that period for His own resurrection from the dead, cannot be without significance. He himself had said, "Except a grain of wheat fall into the earth and die it abideth alone, but if it die it bringeth forth much fruit." And the Apostle Paul has pointed out the analogy of the burial and death of the grain to the resurrection of the body: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

The first blade of grass that comes up in the spring is an omen and a pledge of that which is to follow. Weak and tender as it is, it has survived the chilling effects of winter, and has pushed its way through cold obstruction into the light of the sun. Iron is strong, yet a piece of iron remains in the ground where it has been buried. Gold is precious, but it lies hidden in the bosom of the earth until it has been ex-

tracted. But where there is life there is power. The grave cannot hold its precious dust when Jesus bids it come forth and live.

And so the vegetable world gives us the first great sign and hope of life after death. The hope thus inspired is symbolized by the lilies that are brought into our churches on Easter Sunday. It is an appropriate emblem of the resurrection from the dead. That a flower may inspire emotion of deepest significance, we learn from daily experience. When Burns had crushed the mountain daisy beneath the plow-share, he wove that beautiful homily on the frailty of human nature and the futility of earthly hopes. And when Jesus taught the disciples to trust God for raiment, He said, "Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Flowers are among the most significant of all God's works. They symbolize our most delicate feelings and our deepest affections. But in no other way do they mean so much as when we consecrate them to the service of religion. With the springing of flowers and the blooming of lilies Christ came from the grave to give us assurance of everlasting life.

Franklin, N. C.

SOME SOCIAL EVILS OF THE DRINK HABIT

REV. C. W. GALLAGHER, D. D.

ARE there any such evils? To ask such a question, in the opinion of a great many people, is to invite instant rebuke for inexcusable ignorance. Of course there are many and great evils. Others think, however, that judgment in this case should be tempered with moderation and charity. Every such matter, they say, ought in these times to be judged in a scientific spirit, and the scientific spirit is always dispassionate, perfectly balanced and entirely impartial. It never flies in pieces from a sudden overflow of uncontrollable emotions; it never has any emotions. Old things, dearly loved, pass away; new things, strange and threatening, break in upon the sight. It is all the same with the scientific spirit; none of these things ever move it.

For such a disposition, in the consideration of this question, there is certainly a demand. It is always right to be fair in dealing with any question or interest. The use also of intoxicating liquors is so universally enjoyed by persons of eminent respectability and position, in society and state, not to speak of church; it forms such a large element in commerce, and lately has received such fresh endorsement as food, that the probability would seem to be greatly in favor of the numerous advantages which it has to offer. The glowing advertisements that appear in the most popular periodical literature add to this generally favorable impression. Perhaps good people have been making a mistake all these years, and the drink habit is a blessing in disguise.

The question then is: Are there any great and threatening evils that arise from the manufacture, sale and use of intoxicating drinks?

Recently a notable book appeared, pub-

lished under the general direction of a committee of fifty men, well known in scientific and educational circles, and under the special direction of six of their number, who were charged with the duty of thoroughly investigating the subject. Their report is extremely conservative and entirely devoid of the feelings of the advocate. They carefully guard against exaggerations of all kinds in the representations made by institutions and persons at their request. Their evident desire is to be fair to all parties. It is very clear that, if this committee discover evils which leave no balance of advantages, the evils may be confidently supposed to exist.

It may be pointed out that the per cents. and estimates involved in a formal presentation of the results reached by this committee are much lower than are to be found in many valuable works on the subject of temperance. The bearing of this fact might be supposed to lead to the conclusion either that the evils of intemperance have been greatly exaggerated, or that the effects of the drink habit have greatly decreased in the last few years. Perhaps neither conclusion is entirely justified. However, it is worth the trouble to study the results of this careful and painstaking investigation and obtain the most dispassionate and at the same time intelligent view that it seems possible now to find.

Poverty is a sufficiently serious evil. A large proportion of all the poverty has been attributed to liquor. By poverty is meant the condition of need which, while it does not render its victims absolutely dependent upon others, does entail privation and suffering, and demands some consideration and help from public and private charity. It is distinguished from pauperism which is a state of helpless dependence upon public benevolence. The distinction has not always been carefully made, and it is possible that this may account somewhat for the apparent discrepancy between earlier reports and these. It is, however, a correct distinction to make. Multitudes are wretchedly poor who are not paupers. The evils are the same in kind. They differ in degree.

The general results which readers and thinkers are invited to consider are easily stated. Of those who have received help from charitable organizations it is claimed that twenty-five per cent. can be traced directly or indirectly to intoxicating drink. Eighteen per cent. of this poverty is the result of personal habits, and nine per cent. of the drinking habits of parents and others.

It will be noticed that this statement leaves entirely out of the account those who without complaint endure the privation and misery that would drive others of less sensitiveness to seek aid wherever it might be found. Such persons are not represented in statistical tables. If they receive any help, it is privately bestowed by individuals or churches. They never come into contact with those who work up the tables. They suffer on in silence, bearing their limitations and shame, as best they can, under the protection of private life. There is a sharper pain to their wretchedness. It would not be safe to undertake any estimate of their number; but it is certain as anything can be, that a per cent. that would include such vic-

tims would make quite a material addition to the per cent. already given.

Pauperism represents the last stage of the unfortunate life that closes in absolute dependence upon public charity. It is a beautiful thing that Christian civilization provides a refuge for such helpless ones. It blesses many worthy people at the same time. It is nevertheless true that a large proportion of those who seek this shelter enter by easy stages of improvidence or vice. The committee are very discriminating and conservative in their conclusions. When accordingly they attribute thirty-seven per cent. of the cases investigated to the use of liquor, of which thirty-two per cent. was due to personal habits and eight per cent. to the drink habits of others, it will seem clear that there was no disposition to overestimate.

In both poverty and pauperism it is noticeable how large a proportion of the victims owe their troubles to the intemperance of others. Childhood is a sufferer. Forty-five per cent. of the children of poverty and pauperism are made poor and wretched directly through the drinking habits of parents or guardians. Women likewise are involuntary victims. While forty-two per cent. of the pauperism of men is the result of their vicious habits of drink, only sixteen and one-half per cent. of the women is due to that cause. On the other hand, while six per cent. of the men become paupers involuntarily or from others' habits, twelve and one-half per cent. of the women owe their condition directly to others. The disparity is even greater with those who appeal to charity. Of the voluntary cases, the men are represented by twenty-two and seven-tenths per cent., and the women by twelve and four-tenths per cent. Of the involuntary, three and eight-tenths of the men and seventeen per cent. of the women is the proportion. The large majority of the women are involuntary victims.

A large per cent. of the crime is often ascribed to intoxicating drinks by public speakers and writers. On the face, such a claim seems to be justified. One of the most common items in the daily papers in all sections of the country is crime committed by some brain-maddened victim of drink. Whoever, also, will take the pains to examine the registers of jails and penitentiaries will be surprised to see how regularly the use of liquor is inventoried as among the characteristics of the prisoner. The usual per cent. given in temperance books has not seemed to be an exaggeration under these circumstances.

The investigations of the committee included 13,402 convicts scattered throughout twelve States. It was found that intemperance was one of the causes of crime in fifty per cent., and a first cause in thirty-one per cent. It was also found that crimes against person and against property were about equally divided. On the supposition that all criminals are discovered and find their proper punishment, the showing is bad enough. It is a disheartening fact that a great many are never arrested, and quite a margin remains which can be covered only by a guess.

The conclusion to which we are forced is that on the most conservative and impartial estimates, over one-third of all the poverty, pauperism and crime is due to the use of intoxicating drinks. This is a

sufficiently appalling fact. It is not necessary to exaggerate it. In itself it is an exaggeration of horrors. There ought to be some remarkable advantages to offset such terrible consequences. The death from sickness and bullets of three hundred thousand men in the Civil War was justified by the salvation of the nation and the perpetuation of its noble institutions. What has the drink traffic to show? The theoretic possibility of a food element in alcohol, the only element that does not appeal to a depraved appetite, seems to be an infinitesimal compensation for such wholesale waste and misery. In the face of such facts there is no defence possible in reason for the drink habit.

Auburndale, Mass.

THE CHRISTIAN COMFORT

REV. GEORGE MATHESON, D. D.

"Walking in the midst of the fire." — DAN. 3:25.

THE fire did not arrest their motion; they walked in the midst of it. It was one of the streets through which they moved to their destiny. The comfort of Christ's revelation is not that it teaches emancipation from sorrow; every faith does that. But Christ teaches emancipation through sorrow. Did you ever ask yourself the precise difference between a prison and a tunnel? No man would hesitate for a moment which he would rather be in. But why? Not on the ground of darkness, for the tunnel is the darker of the two. Not on the ground that the prison is disgrace, for there have been prisons more glorious than palaces. It is because in the prison life is arrested; in the tunnel it moves on. The cell of my confinement may be glorious, but, however glorious, I am losing time. The tunnel, on the other hand, may be dark; but, however dark, I am gaining time. I am not retarded by a moment in my mission of life; nay, I am getting a short cut to the goal. I am not merely in the valley of the shadow; I am walking, yea, running, through it.

Glad me with this comfort, O my God! Teach me, when the shadows have gathered, that I am in the tunnel, not in the prison. It is not enough for me to know that it will be all right some day. Even if that day were come, the sight of this hour would be a blot to me unless it were seen to have been part of the way. They tell me I shall stand upon the peaks of Olivet — the heights of resurrection glory. But I want more, O my Father! I want Calvary to lead up to it. I want to know that the shadows of this world are the shades of an avenue — the avenue to the house of my Father. The avenue shades may be as dark as the prison shades, but the thought will make all the difference to me. Tell me my shadows come from the trees — the trees of Thy planting. Tell me they are the entrance to the many mansions of Thy palace. Tell me they stop not for an hour my chariot wheels. Tell me I am only forced to climb because Thy house is on the hill. Give me the evidence that I am ascending, not merely toiling. Teach me that I am coming nearer by letting me hear the voices clearer. I shall receive no hurt from sorrow if I shall walk in the midst of the fire. — *Christian World* (London).

Sad fettered souls long held in self's dim prison,
Bound fast by error, ignorance, or pride,
Do ye not hear? The Conqueror is risen;
In His brave death thy foes and His have died.
Bury thy dead! Live, live the wondrous story
That lifts the world from deeps of woe and wrong.
Wouldst flood the shadows with the Easter glory?
Sing out, the whole year round, thine Easter song.

— Mary Lowe Dickinson.

THE FAMILY

"WHY SEEK YE THE LIVING
AMONG THE DEAD?"

KATHARINE LENTE STEVENSON.

O question, by angelic lips first framed
Beside the rent tomb of the risen Lord,
When the disciples bowed to earth in fear
And marveled at the stranger's gracious word,—

We hear again thy echo through the years;
We, too, seek Christ where Christ can
ne'er be found;
We search the tomb for Him the tomb holds
not,
We look for death where life must aye
abound.

No rock-bound sepulchre could hold our
Lord;
No tomb of form or creed holds Him to-
day;
Angelic hands still roll away each stone,
And still He rises from the dead alway.

Rises to voice His thoughts, forever new,
In every word which sounds for truth and
right;
To be incarnate in each hero soul
Who dares, through darkest gloom, to
send the light.

Seek ye the Christ amidst the living here,
The poor, the needy, and the sorrowing
ones;
Where most man needs his brother-man's
kind care,
Where least men know their birthright as
God's sons.

There He is found, a living Christ today,
There, too, His touch gives life, His pres-
ence power;
There walks He with men on their weary
way,
And lo! their hearts grow warm and glad
each hour.

Out of the dead year smiles the new-born
spring;
Out of the far past gleams the living now;
Out of the rent tomb comes the Saviour
forth
To dwell with men—life's radiance on
His brow.

O Life! O Light! O Brother, Master, Lord,
Open our souls' eyes this glad Easter
morn
To see all men in shining garments clad,
To learn, anew, that life from death is
born.

Newton, Mass.

Thoughts for the Thoughtful
Easter tide

O Death, thy victory is only seeming!
O Grave, thy sting but ends earth's pain and
strife!

Through them all souls at last to Thee are
coming,
Who art the Resurrection and the Life.

—Helen E. Starrett.

I feel my immortality o'ersweep all pains,
all tears, all time, all fears, and peal into
my ears this truth—thou livest forever.—
Byron.

Death is as sweet as the flowers are. It is
as blessed as a bird singing in spring. I
never hear of the death of any one that is
ready to die that my heart does not sing
like a harp. I am sorry for those who are
left behind, but not for those who are gone
before.—Henry Ward Beecher.

Hallelujah! Yesterday three grim spectres
held the world in thrall! Today they flee
like frightened shadows! Yesterday Sin
loaded the soul with fetters forged in outer
darkness; today its power is broken, and
the feeblest of the sons of men may cry,
each one for himself: "In the name of Jesus
Christ of Nazareth, I defy thee!" Yesterday
Suffering hung the world in sackcloth;
today it knocks at the door as God's tender-
est messenger, bringing all sweet and pa-
tient heroisms in its train! Yesterday the

gates of Death shut us into the prison of
mortality; today they are flung from their
hinges, revealing fields of life and love
immortal and beautiful as God!—Rev.
G. W. Briggs, D. D.

He liveth; He was dead; He is alive for-
evermore! Oh, that everything dead and
formal might go out of our creed, out of our
life, out of our heart today! He is alive!
Do you believe it? What are you dreary
for, O mourner? What are you hesitating
for, O worker? What are you fearing death
for, O man? Oh, if we could only lift up
our heads and live with Him; live new
lives, high lives, lives of hope and love and
holiness, to which death should be nothing
but the breaking away of the last cloud,
and the letting of life out to its completion!
—Phillips Brooks.

Just as there is no death in nature, but
only transition, so in our lives that which
seems to be death is only change, only pro-
gress, only the putting on of new strength in
another and diviner sphere. Year by year,
as Easter returns to the Christian, there is
new joy of feeling that because Christ is
risen, he, too, shall arise and live forever-
more in a land where there is no sorrow, in
a land where there are no tears, in a land
where there is no death.—Christian Intelli-
gencer.

In a Scottish valley, beside a little brook,
where there was no kindly soil, a High-
lander once planted a tree. Of course it
wilted and drooped. But suddenly, to the
surprise of every one, it took a new start in
life and bore rich fruit. What was the
source of its new life? That was the query
put by all who knew it. An examination
revealed its secret. With a marvelous
vegetable instinct it sent out a shoot which
ran along and over a narrow sheep bridge,
and rooted itself in the rich loam on the
other side of the brook. From this rich
loam it drew its new life. Even so the
resurrection of Jesus Christ bridges the
River of Death that flows between earth
and heaven; and the souls of men who see
this and know this send out the shoot of
faith; and this shoot, running over the
bridge between earth and heaven, roots
itself in the spiritual realities beyond, and
draws spiritual life from the very fullness
of God. "Blessed be the God and Father of
our Lord Jesus Christ, who, according to
His abundant mercy, hath begotten us
again unto a living hope, by the resurrec-
tion of Jesus Christ from the dead."—David
Gregg, D. D.

To every seed belongs its own body. To
the wheat, wheat, and to each seed after its
kind. Although the body is wonderfully
above the seed that was sown, yet it bears
an exact relation to it. If we take pains to
plant the right seed we may be sure of what
to expect. We want wheat, so we plant a
wheat seed.

It seems clear that a pure spirit will arise
from the seed of a pure body, and a loving
spirit from the seed of a loving body. If the
body we sorrowfully put aside has been one
full of charity, helpful, kindly, and eager to
speak tender, pitying words—one that has
thought no evil, and has believed all things,
and hoped all things, and endured all
things—can any one doubt what should
come of such a seed-planting? The natural
comes first, and after that the spiritual.
But "as is the natural, so is the spiritual."
It is far more glorious, but, after all—the
same!

So we may bring Easter, with its won-
derful deep meaning, into the life of every
day. How? By teaching ourselves to com-
prehend the truth that while we live this
human life, and develop this natural body,
it is not alone the natural body we are creat-

ing, but the seed of the spiritual body which
is to come after.—Harper's Bazar.

* * *

Look, Mary! Look, Salome!

The stone is rolled away!

The sun upsprings on glorious wings, all heaven
is filled with day!

Its glad waves flood the garden;

Its glory quells the gloom;

Death's night is fled; your tears are shed beside
an empty tomb.

O Mary, O Salome,

Uplift those weary eyes!

For angels stand on either hand, in white and
radiant guise.

He is not here—but risen!

Our Life hath conquered death.

Turn and behold. That voice of old—"Mary!"
the Master saith.

—Caroline Leslie Field.

* * *

Out of the shadow of earth's sin and death
we lift our hearts in praise to Thee, O God,
for the glad tidings of the risen Christ!
Blessed be Thou who hast given Thy best
beloved for the redemption of the world!
Into our darkness Thou hast sent Thy light
—the light of everlasting love in the face
of Jesus Christ. So guide our hearts and
minds by the indwelling of Thy Spirit that
we may henceforth reckon ourselves to be
dead to sin, but alive unto God through
Jesus Christ our Lord. Make every day
of earth's experience a step toward the eter-
nal hope. Lighten every sorrow by com-
fort of Thy presence and assurance of the
unchanging purpose of Thy love. In place
of restless cravings, unsatisfied ambitions,
jealous fears, comfort our hearts with Thine
unchanging peace. Give steadfast con-
fidence in trial, cheerful thoughts in gloomy
days, the joy of pardoned sin, the victory
of faith which overcomes the world, that we
may do our part in service to our fellow-
men with patient ministry of loving kind-
ness. And to our risen and ascended Lord,
whose presence is the joy of the redeemed
in heaven and earth, be glory evermore.
Amen!—Congregationalist.

A LIGHTED CANDLE

MRS. O. W. SCOTT.

"IT'S got to be done!" With this en-
ergetic exclamation Mrs. Perry
faced the other members of the committee,
her black eyes sternly resolute.

Little Mrs. Sinclair laughed, and Miss
Dennison bit her lip, then inquired;
"Where's the money coming from?"

"I'll raise it myself," responded Mrs.
Perry.

"Oh, well, that alters the case! If you
pay for it yourself, we shall all give you a
vote of thanks, for we hate the sight of
these rags and patches."

"I didn't say I'd pay for it, but that
I'd raise the money. And I'll begin right
here. How much will you pledge toward
a new carpet, the same to be bought before
the first of April?"

Miss Dennison looked thoughtfully at
the red carpet, faded in streaks and un-
mistakably ragged through the aisles.
She held in one hand a spool of linen
thread and cake of wax; in the other a
big needle and her thimble. She had
come to the church with the other ladies
to try once more to mend the holes which
had become veritable traps for unwary
feet every Sabbath. But even a red-and-
black carpet has its limitations, and they
soon discovered that there was literally
nothing to hold patch or darn.

A ray of sunshine struggled through
the bits of glass that were not stained in

a near-by window, and revealed the dust in the air and under the seats. It lighted up the organ loft, discovering dust, dust, everywhere, and a pathetic faded-out appearance in pulpit furnishings as well.

"It's a shame to let God's house look like this," and Miss Dennison finished her survey with an upward glance which took in a discolored patch, like a large map of Africa, on the ceiling above the organ.

"That's the trustees' business," said Mrs. Perry, also looking up. "They ought to repair the roof or our fresco'll be completely ruined. I'm going to see Mr. Peters myself and tell him if we get a carpet he must fix the leaks. But you didn't say what you would subscribe?"

Once more Miss Dennison lifted a ragged edge with the toe of her boot. "I believe there are millions of microbes in it," she said. "Well, I'll give five dollars, sure, if you think" —

"I don't think, I know," and Mrs. Perry calmly tore a blank leaf from the nearest hymnal, wrote an appropriate heading, and placed Miss Dennison's subscription and her own underneath. "There! that's a good start. I don't know where one cent of my five dollars is coming from, but" —

"Why, Mrs. Perry, don't you remember how much you earned one year selling your unsurpassable gingersnaps?"

"Oh, yes!" and she joined in Miss Dennison's laugh. "Hard work will solve the problem. Now, Mrs. Sinclair, what will you pay for the privilege of saying good-bye to this venerable red carpet?"

The third member of the committee was a short, round-faced woman whose smile was like perpetual sunshine; but just now she sat upon the altar step absorbed in thought, until Mrs. Perry spoke again. Then she responded: "Why, yes, I have wanted a new carpet this long while. You must remember how I urged it last fall and you opposed it with all your might. I'd really like to know what has changed your mind."

"Why, we're going to have a new minister, and we ought to be ashamed to have him see this relic. It would discourage him at the outset. It all comes to me as we talk it over — just how much of an improvement it will be. You know the first Sunday after Conference is Easter. Now behold the vision! Our new carpet is down, the altar and platform are filled with potted plants and clusters of lilies. Yes, ma'am!" — for Miss Dennison had laughed unbelievably — "We're going to have some this year; but don't say a word about it just yet. My husband knows a man down street who has quantities of Easter lilies sent him every spring from down South, and he's got some promised. He actually gave a lot to the hospital and poor families last year before they were used in the churches! Well, do you see the combination? New carpet, Easter lilies, good singing, large audience, and a new pastor!"

"That is a beautiful picture, Mrs. Perry, and I hope it will be realized," said Mrs. Sinclair; "but why weren't you as anxious last fall? Brother Whitmore has been urging the repairs, and I do wish he could have the benefit of them. He ought to stay another year, for the little boy is in no condition to move."

Mrs. Perry appeared to be congealing during Mrs. Sinclair's remarks.

"I'm surprised to hear you say so, for I supposed we were all agreed that it's time to have a change."

"I'm not, for one," interposed Miss Dennison, "but I understand the leading ones have it all settled, so what's the use of saying anything?"

"There isn't any use!" and Mrs. Perry resumed her former pleasant tone. "We want a man to bring us to life again. Mr. Whitmore is a very good man, but of course" —

"Of course he preaches an old-fashioned Gospel," interrupted Mrs. Sinclair, "and if it is needed anywhere it is right here in Sardis. But there! I won't argue; only I'm sorry, and wish you and Mr. Perry could be satisfied to let him remain. But we can agree on one point — that the church needs a thorough cleaning as well as a new carpet."

"I never realized it as I do today," Miss Dennison said. "We come here on Sunday for another purpose; but on a week day, when we come with our housekeeping eyes wide open — well, comments are unnecessary."

"Speaking of comments, did you study last Sunday's lesson with reference to the preparation for the Passover?" asked Mrs. Sinclair. "It gave me new ideas about clean homes and hearts — yes, and I'll include churches as well. Every Jewish house was cleansed — no tiny speck of leaven was to remain. And I could imagine the scene when the head of the family with a lighted candle searched each nook and corner to see that all was purified. I was revolving it in my mind when Mrs. Perry called my attention. I wondered how it would seem to examine this temple of the Lord with a lighted candle."

"Oh!" exclaimed Mrs. Perry, "think of that big closet down stairs! You can find the dusty fragments of twenty-five Christmas and Easter entertainments in it. There's that dark corner in the primary room, too, with its collection of coverless books and bookless covers. We're not ready for the Passover feast, I'm sure."

"No, but why shouldn't we be?" Mrs. Sinclair continued, soberly. "I mean, in a spiritual sense why shouldn't we pass under the scrutiny of the lighted candle?"

"You think we keep our Easter without due regard to its real importance, do you?" asked Miss Dennison. "I have thought sometimes that new hats and gowns, decorations and the Easter concert, take too much of our time. Still, I don't know" —

"You don't know but we do as well as we can," Mrs. Perry added, as the speaker paused. "We certainly have beautiful Easter music, and a sermon, and a Sunday-school lesson, besides the children's entertainment in the evening. I nearly made myself sick last year over my little girl's dress and recitation. Nevertheless I know we haven't had a sweet, clean church for years; but we'll have one this spring!"

Mrs. Sinclair had gone into the pulpit and opened the big Bible while they were talking, and now said: "Let me read you one of the references in last Sunday's lesson. Perhaps you will understand then what I mean. It is in first Corinthians: 'For even Christ our passover is sacrificed

for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' That's what we need first of all — sincerity and truth. So many things go wrong because some one has just enough leaven of malice to set the whole mass to fermenting. Before we are prepared for real Easter joy, we need the lighted candle survey — outside and inside."

"You never'll have a better chance to preach a sermon, sister," said Mrs. Perry, resignedly.

"Nor a more attentive audience," added Miss Dennison.

Mrs. Sinclair closed the Bible and came down. "You can laugh at me if you want to, but I am interested. Why shouldn't we have a 'time of preparation' as well as the Jews?"

"We have — only we don't observe it. But come, it's real chilly here. We'll go over to your house, Mrs. Sinclair, and make some calculations as to the amount of money necessary to carry out our project. Now remember one thing: Don't speak a discouraging word to anybody, but let them understand that the carpet is 'a must be.'"

The weeks that followed were busy ones. There were two suppers, a birthday party, and a week of self-denial — so-called — besides a close personal canvass; for the First Church of Sardis gave its money only under protest. But Mrs. Perry was untiring in her zeal, holding before the people constantly the disgrace they would bring upon themselves if the new minister found the audience-room in its present shabby condition. There could be but one result. The carpet was bought, and the church was thoroughly cleaned. Mrs. Perry was jubilant, for had she not won in the face of difficulties?

"I hope the new minister will appreciate all you've done for him," her husband said as he wrung out hot cloths to apply to her aching head the night after the last vestry window had been polished. "For my part, I'm down on these spasmodic convulsions. Things ought to be kept right up in good shape all the time instead of having a cyclone every time we change ministers."

The water was very hot and Mr. Perry's hands were sensitive, hence his remarks were not of a comforting nature.

"If you men would do your part instead of going to lodges and political meetings every night you live, it wouldn't be so hard for us women," moaned Mrs. Perry.

Further conversation was prevented by the ringing of the door-bell. When Mr. Perry returned a little later he said in a tone between a growl and a chuckle: "You can't guess who's coming here. The appointments are in the evening paper, and Peters just stopped to let me know."

Mrs. Perry pulled the bandage from her eyes and sat up.

"Who is?" she cried.

"Why, Brother Whitmore has been sent back!"

It must be remembered that this was a small church, and that during the preceding weeks it had been divided in sentiment over the return or the going of the minister. Mrs. Perry led the restless

spirits who were always ready for a change. On the other side were those who felt that their pastor's work was not yet done in Sardis. But when the news of his return spread abroad, all were ready to surmise the effect upon the energetic woman who led the opposing faction. "She'll leave now, probably, and if she does, the Peppers and the Vanes will go, too," said one and another.

But on the following day Mrs. Perry went to call upon the pastor. He had been putting his books back in the cases from which they had so lately been taken, and re-hanging the pictures on the desolate walls. Little Willie in a reclining chair, with one leg weighted — token of a cruel disease — watched his father's sober face with critical eyes, and his own reflected the shadow which fell over it when his mother announced: "Mrs. Perry is in the parlor, and would like to see you."

The interview was not hurried. Mrs. Whitmore wondered as the earnest voices talked on and on; but when at length the visitor left, she heard her husband say in parting: "God bless you! this cloud begins to show its silver lining."

Two days of the week remained, and in a very quiet but positive way Mrs. Perry indicated her changed attitude. She stirred up the various committees, and threw her energy into every line of Easter preparation. The storm signals went down at her approach, and fair weather dawned once more.

It was a typical Easter Sabbath in Sardis, with scarcely a hint of frost in the air. There were bells in the city which rang a louder welcome to the gladdest Sabbath of the year, but none that pealed more joyfully than that in the belfry of the old First Church, as the congregation gathered for worship. There was not a child but had heard much of the new carpet and the shining cleanliness, and every face wore a look of pleasant anticipation. The audience-room was indeed transformed. The mustiness and dustiness so long mistaken for sacred odors were banished, and pure air filled the sacred place. The carpet with its dainty, durable brown tints was pretty enough for my lady's parlor. Potted plants from many a home filled the altar, and sweet Easter lilies lifted their pure blossoms to greet the resurrection day. All this could be seen; but how shall we describe the unseen but genuine changes which indicated new life and hope to each sensitive religious nature? Do not real resurrection mornings come to churches as to individuals, when by Power Divine they are lifted from the region of death into an atmosphere of renewed courage and extended usefulness? And was it only the glamour of surroundings which gave the minister a lighter step and happier face that morning? Oh, if the dear people only knew how they become wings or weights to the pulpit!

Mrs. Sinclair's sunny face was bathed in tears during the prayer and the glorious anthem which followed, but she could not have told why. Mr. Whitmore's text was: "Behold, I make all things new," and as he spoke from a full heart the glory of the risen Lord was seen.

It was after the service was over that Mrs. Perry whispered to Mrs. Sinclair as they walked down the aisle together: "It is all the result of that short sermon you

preached that day we came to mend the carpet. You remember the search with a lighted candle? Well, when the time came for me to yield or rebel, I let it shine into my heart, and there I found the old leaven of malice and wickedness. But it's all gone now, and I'm having such a precious, precious Easter!"

So that is why there was no "break" in the First Church of Sardis, but a revelation of "the power of His resurrection," which continues even unto the present day.

Chicopee, Mass.

EASTER RAIN

MINNIE LEONA UPTON.

A dim, gray Easter morning, with a dull drip from the eaves,
Beating time to the ceaseless chime upon the window-pane;
Low, leaden skies — shall these surprise or weaken my spirit again?
They are among the "all things" to the tried soul that believes —

Nay, *knows*, with a knowledge born of pain,
That life is dwarfed without the rain;
That the storm and the sunshine "work together,"
And the soul grows fast in life's dark weather.

Boston, Mass.

"HE IS RISEN"

A dry twig from last summer's garden has hung in my window all the winter days, and fastened to it is a brown cocoon, curiously wrought — folded in a dead leaf, and woven of shining silver threads, "like white samite, mystic, wonderful." Only yesterday, touching it, you could feel the throb of life within.

But this morning it was shriveled and empty; and above on the curtain clung a beautiful moth, shaking and drying his velvet wings for a flight in the sunshine.

Two thousand years ago a woman stood weeping by an empty tomb until she saw by her side the shining One whom the tomb could not imprison. And not alone in that old garden have men and women sought the living among the dead, or brought rich offerings to pay homage to an entombed Christ. Wherever the warm out-going life of the church yields to the creeping chill of formalism or the poison of self-seeking, there we have wrapped the grave-clothes about Him. Rich and rare they may be, and fragrant with

"precious unguents old;

Painted with cinnabar and rich with gold."

We may have enshrined Him within costly piles of carved stone and worshiped Him with classic music and stately ritual, but these will not hold Him. He "so loved the world" — the wide, sad, wandering, sinful world — that His great heart broke with love and longing to save it, and He will not abide where souls are not being saved. We may believe we have Him safe enfolded within rigid, time-honored creeds, but if we trust to these alone we shall find that the warm, throbbing life has flown and left but an empty shell.

He is not there; but go to the busy haunts where men toil and strive and suffer — there you shall find Him. In the murk of toil and the tempests of passion a hand is pointing upward, and "Our Father" sends a thrill of hope through the despair. Go to the marts of trade, where mammon worshipers, money-mad, sell their souls for millions, and through all the clamor of the money-changers steals a whisper, "Stay thy hand; it is thy brother," and the

strong man bears the infirmities of the weak.

Christ is arisen. He is abroad among men; unseen perhaps, unrecognized it may be, as by the twain who walked to Emmaus. But He lives and moves on the hearts of men. Give Him, not a tomb and worship, but a living temple — a mystic body — a heart, "blood-tinctured with a veined humanity," hands to minister in His name, feet to fly on His errands, lips to speak His thoughts, and ere the new century has reached its noon Christ will have come to His kingdom. — *Deaconess Advocate.*

Give Little Gifts

A WOMAN'S paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a lifetime.

"I have enjoyed them long enough," she said. "It is time I was done with the care of 'things.' If I give them now to the right people they will be useful. If they are disposed of indiscriminately when I am dead they will be of little value." She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country, photographs to schools. To a hospital for sick children she sent a collection of scrap books, filled with pictures which, in the course of years, she had cut from the illustrated papers. Most of her bric-a-brac treasures were given where they would afford pleasure. "Gather up the fragments that nothing be lost," was her motto.

None of us realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table. The old magazine, thrust into the waste-basket, would bring a happy hour to some tired woman on a Western ranch. The odd bits of silk and muslin on the floor of the sewing-room would give delight to the crippled children in a hospital ward. — *Northwestern.*

The Luxury of Faith

"WHAT will Mildred do?" "How can she bear it?" "How hard it all is!" So Mildred Lawson's girl friends exclaimed over what they called her hard lot.

It was the old story of loss and changes, but it was a new story to this family, and Mildred's part of the burden seemed peculiarly heavy. "To think," said one of the girls, "that Mildred must go away now, when her mother is so far from strong! How anxious she will be! And then there is no certainty about her finding work to do. Her friends in the city only promise to do all they can to find something for her."

So the friend went on lamenting and all the rest bewailed Mildred's lot. But Jean Fraser, the most intimate friend of all, talked with Mildred herself. "You will have to give up so much and do without so many things!" she exclaimed, with passionate sympathy. "You don't know how things will come out, either. Oh, it is so hard!"

But Mildred's young face was bright as she answered her mate: "Mother has made me feel," she said, "that I have one great luxury left that is worth everything. She calls it the luxury of trusting. She says there is a wonderful rest in simply believing that God will keep His word and bring out everything right, and then leaving it to Him to do it. Of course, when we see just how it is to be, there is no faith needed; but

when there is nothing else to do but trust, we can try the luxury of leaving it all to our Father. I mean to try it, Jean."

And she did. She had many an opportunity to fall back on this one luxury, and she was richer in faith because she was poorer in other things. The luxury of simply trusting is within reach of all who will prove its rest and comfort.—JULIA H. JOHNSTON, in *Classmate*.

BOYS AND GIRLS

Easter in the Children's Ward

Over the still gray sky the glory of dawn was breaking;
Slowly the pale little faces turned on their pillows, waking.

Not for these the sweet spring morning over the meadows;
Only the straight white cots, and the sunlit wall, and the shadows.

Not for these the aisles and the arches fair with wonder;
Not for these the chanting of choirs to the organ's thunder.

Not for these the flashing of wings in rainbow splendor;
Yet were the Easter angels near with a greeting tender.

White and pure they bowed in the sunlight's sudden glory;
Sweet on the solemn silence they breathed the Easter story.

Wan little faces flushed, smiling from pain's long prison,
Up to the angel lilies, answering, "Christ is risen!"

—MABEL EARLE, in *Youth's Companion*.

WHERE MY LILIES BLOOMED

N. A. M. ROE.

I HAD heard of Molly Benthdouble. One of the children in my mission class told me of her.

"What a strange name!" I exclaimed.

"Oh, that ain't her name truly—it's just Molly Bent; but, you see, she's all doubled up in her back, and so we always call her Molly Benthdouble. We think it's so funny her name is Bent," and the child laughed at the joke.

"Where does she live?" I inquired.

"Oh, down in Pizen Alley!" at least six voices hastened to inform me.

That was a place I had never heard of, for I was new to the city and had not learned either about its West End or about its slums. I asked where it was. Nobody spoke. Evidently they thought I could never find it, for at last one said: "I could take you right to it, but I couldn't never tell you so't you could get anywhere near it."

I found them all more interested in Molly Benthdouble than in anything I could say about the Judean kings, which was the lesson for the day, so I closed the book and listened to the story of Molly as told me by all the class, for each one had something important to say of her.

"I ken tell you jest how to go, an' Molly'd be wonderful glad to see you, teacher. She don't hev nobody, on'y we go up sometimes, but it's awful in her room. She don't hev nothin'."

"She jes' wishes an' wishes she hed somethin' ter look at."

"Yes, an' I kerried her a piece o' silk weth a rose-bud onto it, and she looked at it ser much thet it wuz thet dirty ye couldn't tell where the bud was"—

"It's dark in her room," interposed one.

"Yes, awful dark, an' her mar she took it and washed it, an' the bud come out. Jest pasted on, I guess. Molly cried awful."

"She's twisted so you can't make her straight noway you look at her."

"What made her so?" I asked.

Several hastened to tell me the dreadful story.

"She was goin' upstairs one day, an' the' was er man comin' down, an' he was full"—

"Full er rum," said one, seeing my wondering face.

"Yes, an' he jes took her an' fired her down them stairs, an' then he laffed till somebody com an' got her, an' he couldn't hardly stan' up, an' they took him off to the court an' shet him up."

"Molly most died!" said one.

"The doctor couldn't fix her," said another.

"She won't never walk no more."

"Her mar felt awful."

"She couldn't do a thing but cry."

"The' was fourteen steps, an' she went most way from the top."

"The coal man picked her up"—

"An' she was dead."

"When they brought her to life she groaned awful."

There was horror on every face, and I know mine reflected it all, for the picture was vividly spread before me. Poor Molly Bent, so quickly hurled from health and strength to utter helplessness! I was anxious to go and see her, and one of the girls offered to pilot me to her room. I gladly accepted her offer, and next day found me in the vicinity of "Pizen Alley," as she called the narrow aisle down which Molly lived. Delia Hart took my hand and we went through so many winding streets, and between such high, rickety houses, that I instinctively looked up in fear lest they topple over and crush us, and I wondered no longer that she thought I could never find the way alone. "Pizen Alley" was the stopping-place of many French families, and just at its entrance was a fish market, with a swinging sign on which a monstrous fish was painted and the word "Poisson," which is the French for fish. From this it came to be called Poison, and later Pizen Alley.

At its farther end, up five flights of stairs, all narrow and dark, I climbed, with my little guide leading the way. Before we ascended the last flight, I had to stop and breathe. It seemed as if I never could get up if it was much further.

"Now you stay right here till you catch it, and I'll tell Molly you're a-comin'." Molly!" she shouted. "Molly, Molly Benthdouble, the teacher's a-comin', the teacher's a-comin'! She's lost 'er breath, but she's a-comin', an' she's fine, I tell ye! It'll rest ye jes' ter look at her."

So I heard the child all the way up, until a door opened with a dismal squeak, and then Delia came to help me find my way through the darkness. There, in a tiny attic room where the roof sloped down to the floor on either side, we found Molly Bent. A ray from the window showed me Molly's room, and in a moment I stood by her side and held her hand in mine, while Delia brought me a stool to sit upon.

The face upon the pillow fascinated me. It was dark, with black hair surrounding it. The eyes were black, and looked

out from the pallid face as I think the eyes of ghosts must look out from the mist of disembodiment. I kissed the child, and my tears dropped on her face.

"Delia kisses me an' cries. She does that every night," she said, with a smile that was lost in a spasm of pain.

"Does it pinch you much today, Molly?" inquired Delia, pityingly.

"The's ben five big white clouds go over, jes' as soft. They sorter float me away, an' I don't feel so awful."

I could not stay. I must get away and do something, I knew not what.

"What can I do for you, Molly?"

"If I could hev somethin' ter look at right there," and she pointed to a place on the sloping rafters. "The sun comes there for a spell every day, and if I could hev somethin' besides them rafters, I'd be able to bear it better."

"You shall have something, you poor child," I said. And when we came away she thanked me so sweetly that I cried again.

Two coats of whitewash made the room so much lighter that I thought Molly improved in appearance. Then I brought my painting materials, and with a can of kalsomine to make a foundation, I went to work. Molly lay on her bed and watched me, now and then a groan escaping her, which made me drop my brush and hurry to her side, only to find a wan smile on her face and hear the words: "Don't stop, it don't hurt now;" and back I would go to my colors.

The window with its four tiny panes of glass was the centre of my work. On one side I made a tall Easter lily, and as I painted leaves and buds and blossoms I told her of its significance. I gave her the history of our Lord in simple words, and she listened as if it had been a wonder tale, as indeed it is for us all. What was going on in Molly's room was told in the block, and every day I had children big and little, mothers old and young, and one day the old German clockmaker came in to watch the fraulein work. I tried to talk unconsciously, but I could not help thinking how poor were my words to express what I felt. I made two panels, surrounded with lily blooms, and in one I hung a small picture of "Christ in the Temple," and in the other one of the "Ascension." I thought first of the Crucifixion, but here was a crucifixion already before me in the body of the pain-tortured child, and I must have something to lead her mind to the beyond. Twice a week I went and worked, and then when I had finished and there was something for her to look at, she made a request.

"Couldn't ye come Sunday and tell us things? The boys is mostly here then, an' Tim, he axed me if I didn't know any more 'bout that man what was killed."

So I go Sundays, and in Molly's attic room we talk, and I have an eager audience. The policeman who used to spend his Sundays watching Pizen Alley tells me he never knew it to be quiet for so long, and the arrests are fewer than formerly. The lilies still bloom on the wall, the boy Christ still argues with the doctors, and the radiant risen Christ still looks down in that tiny room on Molly, suffering and spent. Before another Easter she will be where fadeless lilies bloom; but by her efforts she has taught the children of the block the lesson of the lilies.

Worcester, Mass.

OUR BOOK TABLE

Christ in Creation and Ethical Monism. By Augustus Hopkins Strong. The Roger Williams Press: Philadelphia. Price, \$2.

Whatever President Strong writes is well worth reading. His three previous books we have greatly enjoyed, and this one is in no respect their inferior. It is a collection of some twenty essays, most of which have been previously published in theological journals, and a dozen addresses to successive graduating classes in the Rochester Theological Seminary. The first two essays give title to the volume. Some of the other topics are: "The Fall and the Redemption of Man in the Light of Evolution," "Fifty Years of Theology," "Modern Tendencies in Theological Thought," "The Authority of Scripture," "Our Baptist Advantage in America," "Qualifications for the Ministry," "Ernest Rénan," "The Scripture Doctrine of Eternal Punishment." The author modestly says that the whole work is "a series of guesses at truth." He has come progressively to the conviction that a monism which makes room for the transcendence of God and the separate personality of man — a monism which recognizes the great ethical facts of freedom, responsibility, sin and guilt — affords the only key to the great problems of philosophy and theology. Two essays treat this theme in a very satisfactory way. Three other papers are devoted to the great subject of missions.

In noticing President Strong's "Systematic Theology" some time ago, we were obliged to express our total dissent from his extraordinary statement that "Whitefield the Calvinist and not Wesley the Arminian originated the great religious movement in which the Methodist Church was born." The present work furnishes two more illustrations of the author's slips in a similar direction. He does not seem to be posted on Methodism. He declares that the Baptists "have multiplied more rapidly than any other body of Christians in America." In proof of this, he cites the facts that in 1776 the Baptists numbered not more than one in 100 of the population, while in 1892 (the date of the paper) they numbered one in 21, having increased from 50,000 to 3,269,000; utterly ignoring the fact that Methodists had grown from 5,000 in 1776 to 4,588,062 in 1890 according to the national census, or from one in 1,000 to one in 14. By what subtle process of logic he calls the Baptist multiplication more rapid than the Methodist, we utterly fail to comprehend.

Another similar statement we are also forced to challenge. He says that the results in eighty years of the American Baptist missionary work — 163,881 members — are "more than twice as great as any other Protestant missionary body can show." We have not the exact figures at hand for the English Wesleyan Missionary Society, but we are positive they will show larger results, especially if what is missionary work in the highest sense be reckoned — converts from the heathen. More than half the large

numbers of the Baptist mission churches come from their converts in nominally Christian countries, chiefly the Lutherans. Their latest report gives 100,189 members in missions to the heathen and 105,117 in missions to Christian lands. The *Missionary Review of the World*, which includes only figures of missions to non-Christian and non-Protestant peoples, gives for the present time 128,294 communicants in Baptist missions and 114,187 in missions of the Methodist Episcopal Church.

Some other points from this address to the N. Y. Baptist State Convention are clearly open to criticism; but we have no space at present to state our objections.

The Great Sinners of the Bible. By Louis Albert Banks, D. D. Eaton & Mains: New York. Price, \$1.50.

Dr. Banks is the maker of many books, but those who read after him, as in this volume, will find that he has a genius for seizing and arranging subjects out of the Scriptures, and that in all his sermons the Gospel of salvation has peculiar point, conviction and power. This reviewer once characterized him as a minister possessing "consecrated ingenuity" in the grouping of sermonic subjects. This volume illustrates his ability in that line. Here is a series of twenty-eight discourses that have been preached on Sunday evenings and have proved to be "soul winners;" for Dr. Banks could not remain in the pulpit if immediate results did not attend every service. We are very confident that the ministers who are distressed because they have no congregations to which to preach on Sunday nights, will get much in the way of suggestion and help from this book.

The World Almanac and Encyclopedia. 1900. Price, 25 cents.

This annual is too widely known and prized to need commendation. The amount of information packed into this small compass is almost incredible.

Jonah in Fact and Fancy. By Edgar James Banks, M. A., Ph. D. (Breslau). Introduction by Rev. Lyman Abbott, D. D. Wilbur B. Ketcham: New York. Price, 75 cents.

Nothing need be added to Dr. Abbott's characterization of this volume in his introduction. He says: "It points out the difficulties in the traditional interpretation of the Book of Jonah, analyzes the book itself in an intelligent and catholic spirit, and indicates the true nature of the book, and at least the direction in which we are to look for its correct interpretation and its moral lesson."

Elvira Hopkins of Tompkins Corner. By Izora Chandler. Wilbur B. Ketcham: New York. Price, 75 cents.

In country dialect "Aunt Elvira" gives her ideas on the religious life and various kindred subjects. She "is a Methodist — heart, soul and pocketbook" — and speaks from her own experience. She discusses "The Church for the Young as well as the Young for the Church," "The Division Existing between the Young and the Old in their Spiritual Life," "Sunday-school Music," "Methods in Revival Meetings,"

"Renting of Pews," etc. Homely wit, terse epigrams, and droll observations abound.

A History of the Spanish-American War of 1898. By Richard H. Titherington. With Diagrams and Index. D. Appleton & Company: New York. Price, \$1.50.

The author claims for his volume that it is comprehensive, and that it is based upon "a study of all the available first-hand evidence," Spanish as well as American. The narrative appeared serially in *Munsey's Magazine*, and has since been revised in the light of recently published evidence and of letters received by Mr. Titherington.

Magazines

— *McClure's* for April has a varied list of attractions. The view of the interior of China given by W. B. Parsons, chief engineer of the American China Development Company; the account of Prof. Huxley's life in London between his twenty-sixth and thirtieth year; and the description of the Russian ship "Ermack," the marvelous new ice-breaker — are all of much interest and high value. There are, besides, several stories and poems. (S. S. McClure Co.: New York.)

— The April *Atlantic* opens — very appropriately to the season — with "An Acadian Easter." George F. Parker, U. S. Consul at Birmingham, England, gives an inside view by an experienced observer of the character and weaknesses of our "Consular System." W. J. Stillman in his Autobiography describes his artistic and camping life in the Adirondacks after his return to America. The "Perplexities of a College President," by One of the Guild, is a valuable and startling exposition of the difficulties under which the heads of most of our collegiate institutions labor. John Muir describes "The Forests of the Yosemite Park." Henry Loomis Nelson continues his political summary with an article on "The Coming Campaign." W. S. Harwood, in "Co-operation in the West," treats of the creameries of the Western States. Henry James furnishes "Maud-Evelyn," a delightful story. (Houghton, Mifflin & Co.: Boston.)

— The special features of the *American Monthly Review of Reviews* for April are an article on the work of the Hampton Institute, with forty illustrations from a remarkable series of photographs showing methods of industrial training, by the editor; a study of "The Great Steel Makers of Pittsburg," with many illustrations, apropos of the Frick-Carnegie litigation, by Julius Moritzen; a paper on "Publicity: A Remedy for the Evils of Trusts," by Prof. J. W. Jenks, of the Industrial Commission; a discussion of "The Constitution and the Territories," by Prof. Harry Pratt Judson, of the University of Chicago; "The Warlike Policy of the Dowager Empress of China," by William N. Brewster. (Review of Reviews Co.: New York.)

**THERE IS BUT ONE NIAGARA
AND BUT ONE Hood's Sarsaparilla**

Grand as the thunder of Niagara is the universal song of the cured
that "Hood's Sarsaparilla is
AMERICA'S GREATEST BLOOD MEDICINE"
Hood's purifies and enriches the blood as nothing else can.

THE SUNDAY SCHOOL

Second Quarter Lesson IV

SUNDAY, APRIL 22, 1900.

LUKE 7: 1-10.

REV. W. O. HOLWAY, D. D., U. S. N.

THE CENTURION'S SERVANT
HEALED

I Preliminary

1. GOLDEN TEXT: *Like as a father pitieth his children, so the Lord pitieth them that fear him.*—PSA. 103: 13.

2. DATE: A. D. 28 in the summer. This lesson, in chronology, precedes the last.

3. PLACE: Capernaum.

4. PARALLEL NARRATIVES: Matt. 8: 5-13.

5. HOME READINGS: Monday—Luke 7: 1-10. Tuesday—Luke 4: 33-44. Wednesday—John 4: 46-54. Thursday—Mark 9: 17-27. Friday—Matt. 9: 27-31. Saturday—John 20: 24-31. Sunday—Matt. 8: 5-13.

II Introductory

It is scarcely more than seven miles from Kur'n Hattin, on which the Sermon on the Mount was probably delivered, to Capernaum. Jesus was entering the precincts of that town, followed by an enthusiastic company who had been impressed by the authority and truth of His teachings, when He was accosted by a deputation of Jewish elders who had come forth to meet Him on an urgent mission. The Roman captain of the garrison in Capernaum had a favorite servant who had been attacked by paralysis, and lay at the point of death. Fortunately this centurion was not without friends. His exceptional attitude towards the Jewish people, his warm regard for that subjugated race, exhibited, as it had been, in the erection of a synagogue, had drawn to him, Gentile though he was, the sympathies of a large circle. And when, therefore, the tidings came that the Great Physician was returning to Capernaum, there was no lack of honorable men to go forth as an embassy to intercede for the life that lay in peril. The elders received a gracious hearing. "Jesus went with them." But while on the way a second deputation met Him bearing a message unlike any that had ever before greeted His ears: "Lord, trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto Thee." After this preface the deputation was instructed to assure the Lord that His presence was not necessary—only His word of might—"Say in a word, and my servant shall be healed." The centurion had heard of the cures wrought by the Saviour, and recognized His superhuman ability. With this as a basis, and his own profession as an illustration, he could understand how the powers of nature should obey the commands of its Lord precisely as his soldiers obeyed his personal orders. And he sent his friends to tell Jesus so—to tell Him that he "could trust the Living Voice out of sight." Surely this man belonged to those "blessed" ones, "who, not having seen, yet have believed."

Whether the "word" was audibly spoken or not, the servant was healed. The cure was immediate and perfect. He rose from his bed with the health flush

on his cheek and the vigor of a new life in his veins. Light and joy came to that afflicted and darkened house. The faith of the centurion was rewarded and commended. Our Lord was surprised at this exhibition of remarkable trust in a heathen and a soldier—greater than anything of the kind that He had met in Israel. "He had found in the oleaster what He had not found in the olive; and He drew from this circumstance the lesson, which fell with such a chilling and unwelcome sound on Jewish ears, that when many of the natural children of the kingdom should be cast into outer darkness, many should come from the east and the west, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

III Expository

1. Now when he had ended, etc.—in R. V., "after he had ended all his sayings in the ears of the people." The "sayings" were those of the Sermon on the Mount. Entered into Capernaum—where He now lived, and which became the centre of His ministry in populous Galilee.

2. A certain centurion—a captain over a hundred men. Says Dr. Abbott: "The Roman army was divided into legions, answering to our army corps, varying in size from 2,000 to 6,000 men; each legion was divided into ten cohorts (regiments), usually called in the New Testament 'the band'; the cohort was divided into three maniples (battalions), and each manipule was divided into two centuries. These last contained from fifty to one hundred men, answering to our 'company,' and each one was commanded by a centurion, answering to our 'captain.' There were thus in each legion sixty centuries, each under the command of a centurion." Servant.—Matthew calls him *bais*, a boy, perhaps to indicate the tender relation existing between master and servant, or else his youthfulness. Was sick—"of the palsy, grievously tormented;" "probably a case of progressive paralysis, attended by muscular spasms and involving the respiratory movements where death is manifestly imminent and inevitable, attended by symptoms of great distress" (Sir R. Bennett). Ready to die—R. V., "at the point of death."

Dean Howson calls attention to the favorable impression left upon the mind by the centurions mentioned in the New Testament; from which we learn that, while war is a great moral evil, not even the wicked environments of camp and field need keep men back from God. General Havelock, General Howard, Stonewall Jackson, and Chinese Gordon present modern examples of godliness among soldiers of rank; while thousands of privates and noncommissioned officers in all modern armies, like John Halme, for example, have lived consistent Christian lives. This centurion had been a pagan, but "he had traced in Judaism evidences of truth which touched his heart" (Whedon) and had "learned to love Israel and to reverence God" (Ederheim) (Doherty).

3. When he heard of (R. V., "concerning") Jesus.—He could scarcely have helped hearing about Him, and a good deal about Him, dwelling as both did at Capernaum. Sent unto him.—Matthew says the centurion went himself. "These variations," says Whedon, "are fairly reconciled on the principle that 'what a man does by another he does by himself.' The act of an agent is the act of the principal. We have no hesitation to say that the king conquers a country, or that Solomon built the temple, though both were done entirely through their subjects. Elders of the Jews—probably "the college or kirk-session that ruled over every Jewish synagogue" (Lindsay). Beseeching—R. V., "asking." Come

and heal (R. V., "save") his servant—who was at his master's house.

4. Besought him instantly—R. V., "besought him earnestly." He was worthy.—He was probably either a "proselyte of righteousness," or a "proselyte of the gate." The former submitted to circumcision and adopted the Mosaic precepts entire; the latter were not circumcised and adopted only the seven patriarchal, or Noachic, precepts, namely, to abstain from idolatry, murder, incest, robbery, profanity, eating blood and animal flesh that had been strangled, and rebellion. Worthy for whom he should do this—R. V., "worthy that thou shouldst do this for him."

5. He loveth our nation—a rare thing in a Gentile, for, "generally speaking, the Jews were regarded with singular detestation" (Farrar). He hath built us a synagogue (R. V., "himself built us our synagogue")—showing both his liberality and his belief in the Jewish theism and worship.

Modern explorers tell us that among the ruins of Tell Hum (Capernaum) are the remains of a white marble synagogue of the time of the Herods. "The walls were 74 feet 9 inches long by 56 feet 9 inches wide, and 10 feet thick. The interior was divided into five aisles by four rows of columns" (Colonel Wilson). This was probably the noble Roman soldier's gift to Israel. In this building our Lord gave the discourse of John 6 (Hurlbut).

6, 7. Jesus went—gladly yielding to this appeal of faith and humility. Sent friends—probably his intimate associates or family friends. Not worthy—"The voice of humility is God's music, and the silence of humility is God's rhetoric" (Quarles). "The Jewish elders said he was worthy of Christ's miracle; he said he was unworthy of Christ's presence" (Hall). Say in a word—R. V., "say the word;" give the order; "concluding by his own authority over his soldiers that Christ by a more absolute power, as Lord High Marshal of all maladies, without His personal presence, could, by His bare word of command, order any disease to march or retreat at his pleasure" (Fuller).

8. I also am a man set under authority.—The meaning is, "I know how to obey, being myself under authority; and, in turn, know how others obey, having soldiers under me;" inferring, "If then I in my subordinate station of command am obeyed, how much more Thou, who art over all, and whom diseases serve as their master" (Alford).

9, 10. Marvelled.—"What can be more wonderful than to see Christ wonder?" (Hall.) Not found so great faith, no, not in Israel—"where, because of the sacred writings and religious teachers, the greatest faith might be expected" (Trench). Found the servant whole—healed, restored.

IV Illustrative

1. The more humility the more room, the more fullness. For the proud hilltops let the rain run off, while the lowly valleys are richly watered (Augustine).

2. False humility suffers itself to be kept

Mellin's

Food makes the home modification of milk easy.

Mellin's

Food makes milk agree with your baby.

back from coming to Jesus by the sense of personal unworthiness; true humility confesses, "I count myself not worthy" — but comes. Very beautifully Augustine says: "In confessing his unworthiness he showed himself worthy not for Christ to enter into his house, but into his heart" (Lange).

3. Only twice do we read in the Gospel that the Saviour marveled — He who at other times exercised the *nil mirari* in divine perfection; once at the unbelief of His fellow-citizens at Nazareth (Mark 6:6); once at the faith of this heathen. The whole history of the world may be called a continuous history of faith and unbelief, and by these two is the infallible judgment of the Lord respecting men and sinners determined (Lange).

4. Evidently the centurion looked upon this universe with a soldier's eye; he could not look otherwise. To him this world was a mighty camp of living forces in which authority was paramount. Trained in obedience to military law, accustomed to render prompt obedience to those above him, and to exact it from those below him, he read Law everywhere; and law to him meant nothing unless it meant the expression of a personal Will. It was this training through which faith took its form (Robertson).

WON BY EASTER FLOWERS

MISS WILCOX was out in her old-fashioned garden, looking at the early flowers. She could not stoop to pick any of them, owing to the stiffness of her rheumatic knees, but she could admire them as she leaned upon her crutch. It was Saturday afternoon. Dilsey was scrubbing off the back porch, and singing as she worked. Just as she finished the last step, she caught a glimpse of her mistress coming slowly up the pathway between the stately lilies.

"Ain't dem mighty fine?" she said, nodding her woolly head toward the graceful lilies. "Wouldn't dey mek a big show in de chu'ch?"

"They won't be in the church," Miss Wilcox answered in a tone of unalterable decision. "I never believed in cutting off flowers to put in churches. Let them stay where they grow out in the air and sunlight."

Dilsey was not crushed by the cold look and tone of her mistress, so she rejoined pleasantly:—

"Now when I worked for Miss Ainsley, she didn't take her lilies to chu'ch either."

"That was sensible of her," Miss Wilcox observed grimly.

"But she took 'em somewhar', ebery single one ob dem. Says Miss Ainsley, dare's some folks cyant eber come whar dem flowers am a-growin', so dem's de folks mus' hab de flowers takin' to dem. Dat's what I say."

Miss Wilcox deigned no reply. She went slowly on around the house and sat down in a big rustic chair in the sunshine.

Right across the way was the almshouse. Presently some old women came out of the door and strolled about the dingy yard. Another old woman sat beside a window, looking out longingly as if she would like to join those others outside. Her world had been bounded by four walls for some time. One of the outsiders found a violet in the scanty grass, and cried out joyfully as she held it aloft. Then all the rest of the old women bent their weary heads to hunt violets, all to no effect.

"Well, I do declare," said Miss Wilcox, "that one old woman is crying because she didn't find a flower. Poor old soul!"

She said this mentally, and then the first thing she knew she found herself wiping her own eyes. "I'd better get inside," she

thought; "maybe I am taking cold out here."

But it was not cold that made her eyes grow misty. She went inside and took a seat beside the window from where she could see the old women. She watched them as long as they remained in the yard.

Easter Sunday dawned. Miss Wilcox had not rested well. Her eyes looked dull and weary. Soon after breakfast she dressed herself in her neat black silk and put on her bonnet. The church bells were ringing.

Dilsey's eyes grew big with surprise when she saw her mistress ready for an outing.

"Am yo goin' ter chu'ch?" she asked wonderingly; then, without waiting for an answer, she went on:

"Yo neber could walk all dat long way, misse — yo better not try it."

Miss Wilcox smiled grimly. "I don't intend to try it, Dilsey," she said; "I'm just going across the way. You know you said something yesterday about carrying flowers to those who can't come where they are growing. Well, that is what I am going to do."

Dilsey stood staring. Words seemed to have failed her.

"Will you come out in the yard with me?" Miss Wilcox continued. "I want you to pick me some lilies."

Pick the lilies! Was the world coming to an end? A light suddenly illumined the dark face.

"I tink yo done find Him, honey!" she ejaculated, showing her fine white teeth in her great joy.

"Find Him! Who?"

"De Lawd, who am risen," folding her hands reverently.

"I hope I have found Him," was the gentle answer. "Yes, Dilsey, I'm sure I have found Him."

There was a great stir in the almshouse when the sick old woman, looking out of the window, announced joyously:

"Oh, they're coming with flowers, beautiful flowers — a great basket full to the brim."

It was Dilsey who carried the flowers across the street, but Miss Wilcox walked beside her, leaning on her crutch. The latter's face was radiant, for she had come on this loving errand for the Lord, who has risen. Into the feeble hands of the watcher by the window the first stalk of lilies was put. The next recipient was the poor old woman who had cried because there were no violets to find. And so it went on until the basket was empty. There were sobs and tears and smiles and laughter, all of joy.

One old woman lay on her dying bed.

Miss Wilcox laid a stalk of the fairest lilies on the coverlet. At first the look with which the flower was regarded was a dazed one; then a faint light dawned, and a smile came into the weary face.

"I was afraid," she whispered.

"Afraid?"

"Afraid to die, you know, it seemed so — so — dark, the — the grave," she said, her thin hands groping for the stalk of lilies, which she lifted weakly and then rested against her cheeks; but the light has come with these. I seem to hear them say: 'He is risen! He is risen!'" — HELEN H. FARLEY, in *New York Observer*.

Not Without Sin

THE whisky business cannot be legalized without sin. Are we agreed? Then why not fight the sin? The whisky business is here; it has become a king; it rules caucuses, police boards, conventions and stupefies platforms. Why not attend to it that it shall not dominate caucuses? Why not stiffen the backbones of the police board? Why not save the conventions from the saloons? It is very well to get angry with other people for not doing their civic duty, particularly when they are in office or want to be; but it would be quite as effective if a few drops of the scorn good people have for civic shortcomings were poured on their own conduct. The whisky business cannot exist without sin. And sin is heinous in the sight of God; and God has put down Assyria and Egypt and Rome; He is putting down the decadent nations today; He keeps a judgment book for nations as well as for individuals; and He sets up His judgment bar ever and anon in this present world. Sodom met it. Denver and Chicago will also. — *Rocky Mountain Christian Advocate*.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

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Hall's Family Pills are the best.



THE AMERICAN ILLUSTRATED METHODIST MAGAZINE

ROSES AND CHRYSANTHEMUMS! THRIFTY GROW- FREE!
ING PLANTS

BY ORDERING many months ahead, we secured several thousand plants which we offer as premiums to new subscribers to *The American Illustrated Methodist Magazine*. The subscription price of the Magazine is \$1.50 a year; 75 cents for six months. For only 75 cents we will send the Magazine six months, and six lovely Roses, or six splendid Chrysanthemums FREE. BOTH collections will be given FREE with a yearly subscription for \$1.50. The plants are well rooted, strong and healthy and will bloom this season. We deliver plants prepaid, and guarantee arrival in growing condition.

THE SIX ROSES ARE: PRINCESS SAGAN — A new rose, deepest crimson, unmatched in velvety richness. STAR OF GOLD — Golden yellow Tea Rose, buds large and flowers double. BRIDE MAID — A new Pink Rose, sport of the Catherine Mermet. WHITE MAMAN COCHET — Pure white Tea Rose, finest bieder. GOLDEN RAMBLER — A new yellow Climbing Rose. EMPRESS OF CHINA — A hardy Climbing Rose; blooms profusely for seven months.

THE SIX CHRYSANTHEMUMS ARE: THE QUEEN — Pure white, extra large; prize-winner at Madison Square Flower Show. BENJ. GRIFFIN — Rich, velvety crimson; winner of nine premiums. PRESIDENT WILLIAM SMITH — Peach-pink within, silvery-pink without; massive. BRONZE GIANT — Splendid red-and-yellow; larger than the popular "Golden Gate." WILLIAM FALCONER — Large flower; flesh-pink, feathery petals. MARIAN HENDERSON — Rich golden yellow; large, early blooming. These are the choicest of all the new varieties and are sure to please.

For two yearly or four six-months subscriptions with \$3.00, the regular price, an extra premium of both collections of the flowers will be given FREE to the person sending the club. The plants are guaranteed true to name and would cost singly 85 to 50 cents, each. We cannot break the collections or substitute other plants. The Magazine is published monthly; has 125 pages, full magazine size, richly illustrated, and conscientiously edited. An eminent literary man writes: "Every Methodist in the land should have your splendid magazine. It is the finest denominational monthly in the world." Its "Illustrated History of Methodism" and "Famous Hymn Writers" series, stories, miscellany and fine illustrations make it a welcome visitor to Methodist homes. Sample copy free. An agent wanted in every town. Write for terms. The demand for these plants is heavy; supply is large but not inexhaustible. Write us to-day. Address METHODIST MAGAZINE PUBLISHING CO., 22 N. Second St., St. Louis, Mo.

Rededication at Fitzwilliam Depot, N. H.

The first place of worship owned by the Methodist Episcopal Church in Fitzwilliam, N. H., was a small chapel in the village of Howeville, about two miles from the Depot village. The building was secured about 1806 and fitted up under the direction and through the influence of Rev. Wm. Merrill, of the New England Conference, who, on account of ill health, had located in that vicinity, established a Sunday-school, and afterward filled the pulpit of this newly formed church very acceptably. For ten years the work was carried on there, the pastors being sent by the New Hampshire Conference. During that time the Depot village nearly doubled in size, and it was thought best to have a preaching place in that village also.

In 1876 Rev. Samuel S. Dudley was sent there to carry out this thought, and through his efforts a chapel with one room 24x35 feet was erected in a good location, at a cost of about \$1,000 and services were held at both places. Later on, business going down in Howeville and but a few families being left who attended church, the work there was dropped and taken up in Richmond instead, the pastor preaching in the morning in Fitzwilliam Depot, and at Richmond, seven miles distant, in the afternoon. In 1896 the chapel in Howeville was sold for \$150, and a very pleasant, cozy parsonage erected near the church through the efforts and by the labors of Rev. W. T. Boultenhouse, the pastor, who was untiring in his efforts among its people. The following year a small stable was built. In 1898 Rev. Guy Roberts, having finished a three years' special course in Boston University School of Theology, was appointed to this charge, and shortly after his arrival began to complete the unfinished parts of the work. During the summer conveniences were added in the way of water being brought into the house and the erection of a shed connecting the parsonage and stable. The church at Richmond was also repaired and horse sheds built during the same year. In 1899 a shapely tower with vestibule 8x8 feet, a small vestry 12x24 feet which can be opened into the main room, and a convenient kitchen 11x12 feet, were added to the original building at a cost in labor and material of \$850. The many friends of the pastor and church from out of town very generously responded to his invitation to help in a financial way in this good work, and contributed \$215 of the actual cash receipts of \$550, for which pastor, church and community are very grateful.

In the front of the church is a stained-glass memorial window bearing the names of Otis Hayden, Anna J. Hayden, Myra Jennie Pierce, Daniel Burbank, and Mrs. D. B. Burbank. The remaining windows have been transformed by the use of Price's paper imitation of stained glass and bear the names of the young people of the church who bore the expenses. In the tower hangs a sweet-toned 650-pound bell, the

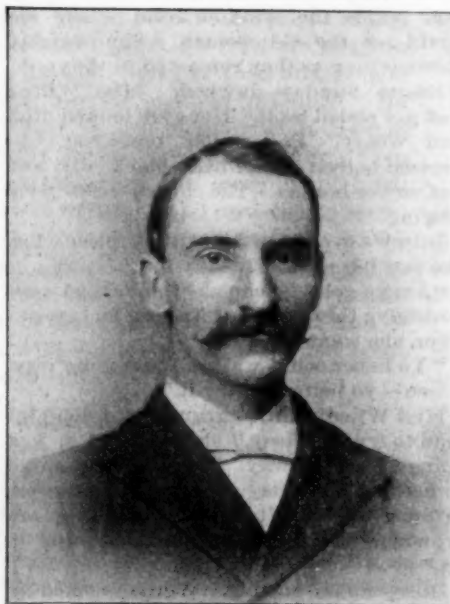


THE OLD CHAPEL.

gift of the late Rev. S. S. Dudley, who spent his last years in that town and who never ceased to be deeply interested in the welfare of this little church. His gift, with an appropriate inscription, is commemorated on a German-silver plate in the vestibule.

The interior of the church has been papered throughout, the ceilings tinted, and the old pulpit replaced by one given by the trustees of the

Methodist Church in Marlboro, N. H. Other improvements, such as painting, shingling and grading are needed and are proposed for the ensuing year. The accompanying pictures give a



REV. GUY ROBERTS.

good idea of the old and the new property, though the latter shows but a corner of the vestry which is an addition on the north side of the church.



M. E. CHURCH, FITZWILLIAM DEPOT, N. H.

The people feel that, largely as a result of the successful working of the pastor's financial and other plans, coupled with the great amount of manual labor which he freely contributed, they have the present improved, beautified and commodious church building, which increases the value of the property to \$2,650. Although this is a small figure, it represents a great gain for a weak society of twenty-one members, and a small local community, to make in five years.

The church was rededicated Dec. 10, Rev. G. W. Norris, presiding elder, in a very pleasing manner raising the \$40 needed to square all accounts. All are hopeful for grand results during the ensuing year in building up the Master's kingdom.

Ladies' Aid Union

The annual meeting of the Ladies' Aid Union of the Methodist Episcopal Church was held in Trinity Church, West Medford, on Friday, March 30. Thirty-one churches were represented by delegates, who submitted reports of work done during the half year by the various Ladies' Aid Societies. Methods of work were discussed and plans considered for raising money.

During the assembling of the Union Mrs. A. E. Lemont, of West Medford, rendered several fine selections upon the church organ. Promptly at 10 A. M. the meeting was called to order. Prayer was offered by Rev. A. W. L. Nelson, pastor of the church, who later cordially welcomed the assemblage in the name of the Ladies' Aid

Society of Trinity Church. Mrs. Edward J. Came, of Union Square Church, Somerville, responded most fittingly for the Union. A soprano solo was beautifully rendered by Mrs. Fred H. Albee, of West Medford. The society reports were listened to with much interest and discussed, and other business was transacted. It was voted to extend to Mrs. O. H. Durrell, a beloved former president, the sympathy of the Union in her great sorrow.

At 12:30 a lunch of beans and coffee was served by the Ladies' Aid Society of the church. The company completely filled the dining-room.

At 2 P. M. the meeting was again called to order by the president, Mrs. O. B. Weldon, and a devotional service was led by Mrs. W. J. Hambleton. Words cannot express the tenderness and beauty of this service, as conducted by this saintly woman, who for so long has labored for her Master. Mrs. N. Fellows, of Lynn, then rendered a solo in a most artistic manner, which was followed by an address by Rev. Geo. S. Butters, of Union Square Church, Somerville. His text was: "Is the church social?" He related his experience when a student in Boston, away from home and friends, and told a number of witty stories illustrating his point. The following were elected officers for the coming year: President, Mrs. F. A. Patterson, Everett; vice-president, Mrs. L. A. Came, Somerville; recording secretary, Miss Lilla E. Kelley, Roxbury; corresponding secretary and treasurer, Mrs. Phillip Ham, Everett; advisory committee, Mrs. H. A. Degan, Newton Centre, Mrs. B. G. Newhall, Lynn, Mrs. Nelson Taylor, West Medford. Mrs. T. E. Ross then conducted the

A SIDE LINE

Good Work by a Traveling Man

A traveling man, Mr. Julius C. Meyer, of 175 Fairlawn St., Cleveland, has cured a number of his friends of stomach troubles, dyspepsia, bowel complaints, etc., by urging the use of Grape-Nuts breakfast food. He says:

"A business man, a friend of mine, was so run down that he left his business several months because he could not eat enough to supply the strength required to work. After spending hundreds of dollars in journeys to mineral springs for baths, in medicines, attendants, etc., without success, I recommended Grape-Nuts food, and at the end of thirty days he told me he never enjoyed a better appetite, was never more energetic or felt more like work than then. This change came around entirely by reason of his leaving off the ordinary food and using principally Grape-Nuts at his meals. He said he would not be without the food at a dollar a pound.

"A lady friend of my wife was suffering so with dyspepsia that she was compelled to give up her work as no food would stay on her stomach for five minutes. The doctors told her there was no hope for her ever enjoying food of any kind. She started in on Grape-Nuts and used nothing else for about three months, when she was completely cured and ready to attend to her business. She takes Grape-Nuts with her every day. She said to my wife: 'Had it not been for you and Grape-Nuts, I surely would have died. I shall never forget your kindness to me.'

"In my own family we have used the food for about a year, constantly, and have all enjoyed better health since its introduction. It has done us more good than we ever expected to get from a food."

There is a deep, underlying reason why Grape-Nuts food cures people of dyspepsia, and builds them up into a fine condition of health and strength. Certain principles are abstracted from the grains and made up into the food known as Grape-Nuts, producing a powerful, concentrated food that gives certain and well-defined results. The proof is in the eating. There are hundreds of thousands of people that can give testimony regarding the strengthening properties of this famous food.

question-box. Votes of thanks were extended to the church society and to the retiring board of officers, and the benediction was pronounced by Rev. Dr. R. L. Greene, of St. John's Church, South Boston.

The next meeting, on the last Friday of October, will be held in St. Paul's Church, Lynn. A basket lunch is usually carried, but the St. Paul's Ladies' Aid will furnish dinner, for a small fee, to all who do not carry a lunch. It is desired that all Ladies' Aid Societies should send delegates, and should personally interest themselves in this Union that is aiming to carry on the work of the Master more successfully—providing suitable homes for the pastors who devote their lives to His work, helping the church in bearing expenses, and befriending the poor. It is no small undertaking and is worthy of a high place in public estimation. Between now and next October think of this, mentally digest it, see that it is good, put your own shoulder to the wheel, and let us have a convention of earnest, enthusiastic women that shall fill the auditorium of St. Paul's to overflowing.

LILLA ELIZABETH KELLEY, Rec. Sec.

Official Papers

Rev. Dr. John Merritte Driver, of Manakato, Minn., has a very thoughtful and critical contribution in the *Midland Christian Advocate* of April 4 on the "Official Papers." His suggestions for their improvement are pertinent and practical. Referring to the matter of subsidies to the *Advocates*, he is pleased to say:—

"As to the financial side of the question, I do not believe there is any need of further subsidies, except in missionary territory. The plan and results of ZION'S HERALD, Boston, enterprise should be an object lesson to the Methodist constituency of every large city. Competent leadership and prudent business management would repeat that remarkable achievement, on a larger or smaller scale, in Minneapolis, Indianapolis, Kansas City, and a number of other centres of Methodist population and enterprise. ZION'S HERALD is all the stronger because it had to fight its own battles and pay its own bills. The men who have stood behind it love it all the more because it has cost them something."

Condition of Affairs in M. E. Church

REV. W. M. CLEVELAND.

I have read the late appeal of our Bishops, lamenting the decline in our church. Certainly our condition is one for serious consideration. Something must be done. We may pray forever and we shall still lose ground. Not that prayer is worthless, but God wants to see us attempt to answer our petitions. And this as a great church we can do if we will. Let me ask, how can we show God and the world we are really in earnest as a church? Let me try to answer my question.

1. Why do not our Bishops issue a ringing address to the church condemning the accursed liquor traffic at home and in the Philippines? Why do they not speak to the whole church and to this great nation in plain English?

2. Why apologize for those who uphold this saloon business and hobnob with brewers? Why do the Bishops sustain William McKinley, and by their silence hold him up to the country as a Methodist in good and regular standing? Why not tell the truth about him? Who is responsible for this canteen business but he?

3. Let our church come around squarely against the saloon. Why should not our Bishops urge our presiding elders and ministers to denounce, again and again, in no mistaken language, this liquor business, and not only denounce, but be exhorted to vote against it, and against every political party that deliberately or by implication sanctions it?

I do not desire to lengthen this article. I want it all read. I wish to add that if the Methodist Church, led by our Bishops and preachers, continues to keep silent on this great evil, and thus endorses the striking inconsistency of a Methodist Christian President sustaining the saloon business and fraternizing with brewers of the Frank Jones stamp, and supporting the canteen iniquity and our great shame of over four hundred saloons in Manila today, then the Methodist Church will continue to decline till she

will have lost the respect of honest infidels. It is time for something in plain language from either our Bishops or the General Conference, or from a long-suffering lay element, upon this greatest of all evils of our times.

Plymouth, N. H.

The Saloon in Manila

If these things are true—and there is plenty of credible testimony to warrant the assumption that the truth is only partially revealed—it does not require a prohibitionist to point out the crying moral and political need for a radical change which will be effective to stamp out what must eventually prove to be the very roots of disorder and disaster. It will be utterly impossible for the United States to retain the respect and confidence of the temperate natives if the specimens of American manhood submitted to their inspection consist largely of the members of a debauched and drink-sodden army. They know nothing of Americans except what they learn by observing those who have been sent there under military necessity. They cannot discriminate between American soldiers and the population from which they are drawn. A more civilized people would scarcely be able to do so. Our national characteristics will be judged by the misconduct of those who have gone to the islands to uphold our honor, and who have succeeded in besmirching it in the gutters of Manila. — *San Francisco Argonaut*.

Old Newbury Seminary

In 1834 the New Hampshire Conference established an institution of learning at Newbury, Vermont, and until the school was removed to Montpelier, in 1868, it was the principal Methodist preparatory school in New England. The old Methodist meeting-house and the old seminary building stand side by side on the Newbury Common as they did in those good old days, but the Methodist Church is not what it used to be in those better days. Kind, liberal-souled Christian friends who were students at the Seminary have donated funds to make repairs necessary to keep the old meeting-house from decay, and the brave little band of struggling Methodists at Newbury are working hard to save money enough to replace the old stoves and pews

with modern heat and seats. Friends have already furnished eight beautiful memorial windows for the church audience-room—all from the well-known house of Redding, Baird & Co., Boston. Horace W. Bailey, of Newbury, Vt., an alumnus of the old Seminary, has undertaken to raise funds from the old students to erect a window to be a memorial to all the principals of the Seminary. Here is a list of the men with their term of service: Rev. Charles Adams, 1834-'39; Rev. Osman C. Baker, '39-'44; Rev. Clark T. Hinman, '44-'46; Rev. Harvey T. Wood, '46; Rev. Francis S. Hoyt, '47; Rev. Joseph E. King, '48-'53; Prof. Henry S. Noyes, '53-'55; Rev. Charles W. Cushing, '55-'58; Rev. Fenner E. King, '58-'62; Rev. George Crosby Smith, '62-'66; Rev. Silas E. Quimby, '66-'67; Rev. Simeon F. Chester, '67-'68. This is a list to be proud of. The alumni of Newbury Seminary are everywhere; and if this catches your eye would you like to add your mite to the Seminary Memorial Window Fund? If so, communicate with Horace W. Bailey, Newbury, Vt.

FREEDMEN'S AID NOTES

—The Freedmen's Aid and Southern Education Society, on Monday of last week, exchanged one hundred and fifty thousand dollars of four per cent. bonds for the same amount of five per cent. bonds, and thus saved of interest \$1,500 annually until the bonds are paid.

—Nearly five hundred copies of the *Life of Alfred Cookman*, by Dr. William McDonald, have been sold by the Freedmen's Aid and Southern Education Society since the book was published two weeks ago.

—Mr. Archer Brown, until recently one of the managers of the Freedmen's Aid and Southern Education Society, has just given \$1,000 toward the payment of the debt of the Society, and promised \$1,000 more for every fifty thousand dollars raised until the debt is paid.

When men ask for a lift they generally want to be lifted bodily. But that is the poorest way to give them a start. Let them at least carry their own boots.

The Standard of Excellence

The average woman cannot discriminate justly between machines, so far as their mechanical construction is concerned, but she can always wisely judge their work.

ALL THE ESSENTIAL QUALITIES OF A FAMILY SEWING-MACHINE ARE MOST PERFECTLY COMBINED IN . . .

SIMPLICITY—

so it can be easily adjusted, and won't get out of order.

SPEED—

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THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Camden.—Pledges on the indebtedness are nearly all collected. The church is practically free from debt. Much praise is due Rev. T. S. Ross and this band of heroic workers. Nearly \$4,000, including interest, has been raised the past four years. During the same time 42 members have been added to the church. Mr. Ross has the privilege of enjoying the fifth year. The League is active and prosperous, and has paid \$100 on salary and the same on debt. The Juniors give promise for the future. The Sunday-school is in fine condition. The Ladies' Aid Society must find a new object for its splendid efforts. T. C. Dickens was elected lay delegate.

Rockport.—This town is full of sickness, and Rev. N. R. Pearson is more than busy attending to pastoral visitation. The fourth year has passed pleasantly, and Mr. Pearson will leave a host of friends on his departure. The property has been re-insured, and with some repairs on the foundation of the church will be in fine condition. All departments are prosperous, but we are facing a serious financial problem. A revival of ship-building here would prove a general blessing. B. H. Spear is lay delegate.

Friendship.—During the year 9 have been received from probation and 2 by letter. The pastor's claim and running expenses are paid to date, and there is money in the treasury. Next year's wood is also purchased. The benevolences are raised and nearly every apportionment overpaid. The parsonage fund now amounts to \$180. Seven members of the Junior League have recently begun the Christian life.

The work at **South Waldoboro** is prosperous. Rev. A. L. Nutter has an inviting outlook for the fifth year. Aaron Winchenbach will represent this charge in the Electoral Conference.

Cushing.—April 1, 2 were baptized, 3 received on probation, and 2 by letter. Four have been received from probation. Rev. J. H. Gray reports 1,000 pastoral calls for the year. The salary will be overpaid and all benevolences raised. General good feeling prevails. The work in the south part of the town is gaining rapidly. Mr. Gray's first pastorate is proving very satisfactory. S. D. Hunt was chosen delegate.

Thomaston.—In this church 14 have been received on probation, 3 to membership and 1 by letter. Eight hundred pastoral calls are reported. The pastor has raised \$180 to pay floating debts. The League keeps the interest paid on the mortgage. This is the only church on the district burdened with a debt. In future years the pastor who built the church will be remembered, while the one who raised the debt will be forgotten. How often will we permit this old story to be repeated? Rev. W. H. Dunnack has proved himself a hard worker, and is held in

high esteem. J. H. H. Hewett was again chosen lay delegate. He has several times declined the honor of going to General Conference. We trust he may accept the next time the honor comes his way.

Clinton.—The re-opening of our repaired and beautified church occurred April 1 to 8. Rev. J. A. Weed was assisted by Rev. G. G. Winslow and neighboring pastors. A good work has been done.

Rockland.—An unusually large and harmonious quarterly conference passed a unanimous vote, asking for the appointment of Rev. L. L. Hanscom for the coming year.

Searsport.—Delightful relations continue to exist here. The people say that "even the Bishop must not interfere." There has been serious sickness in the families of four official members. At present writing Mr. and Mrs. D. Y. Mitchell are in poor health, but the others are well again. Mr. Mitchell hopes to attend Conference, having been elected lay delegate. The Ladies' Guild is prosperous, as is also the Epworth League. Both organizations greatly aid along financial lines. At the close of the quarterly conference a social gathering was held in the vestries. This proved to be a "farewell reception" to the presiding elder. After a delightful musical program, under the direction of Miss Hannah Colcord, the pastor, Rev. H. W. Norton, in behalf of the people, presented the writer with a set of silver orange spoons. Refreshments were then served and a social hour enjoyed. The cheer of this will abide with us many a weary day.

Searsmont.—Rev. G. M. Bailey has had a pleasant year and is held in high esteem. His return is unanimously desired, but having recovered his health and feeling the need of more salary, he desires a larger field. He has made three hundred pastoral calls, reading and praying in nearly every home. Improvements have been made on the parsonage, and the benevolences raised in full. John Lane was chosen lay delegate.

Morrill.—Rev. Charles Seliger was recommended for admission on trial. The trustees were empowered to sell the parsonage at Knox and purchase one at Morrill. D. O. Bowen will represent the charge at the Lay Electoral Conference.

Lincolnton.—Rev. H. I. Holt has improved his vacation by holding revival services. The meetings have been well attended, and ten conversions have thus far resulted. The people say, "Mr. Holt must return another year." J. H. Peavey was elected delegate.

Pemaquid and New Harbor.—Rev. A. J. Lockhart has had an enjoyable year. Repairs have been made on the parsonage, and \$200 paid on church debts. The claim is paid to date, and general good feeling prevails. The pastor teaches two Bible classes each Sabbath, in addition to the three regular services. The Bishop will be asked to return him. A pleas-



ant social gathering was held at the close of the quarterly conference. Dr. W. S. Brainard was elected lay delegate.

Round Pond and Bristol.—Rev. D. S. Kerr has been blessed and prospered—4 having been received on probation, 4 to full membership, and 3 by letter. The "Union Chapel" at West Bristol is being frescoed. The Ladies' Aid at Bristol has \$40 in the bank, and the society at Round Pond has the same amount for church repairs. Mr. Kerr was recommended for admission to Conference. W. J. Hatch will serve as lay delegate.

Bremen and West Waldoboro.—Rev. George Reader has rendered successful service, and his return is requested. Fourteen have started in the Christian life, 5 have joined on probation, and 2 in full. Revival services were held at three points on the charge. Good work is being done on the benevolences. H. B. Stahl was chosen lay delegate.

Waldoboro and Winslow's Mills.—Over six hundred pastoral calls in six months indicates a large amount of work. Rev. Mr. Hayward is held in high esteem. He is reported as being an able preacher as well as an excellent pastor. Twelve have been received to membership, and some have been converted. All departments are prosperous. Improved business conditions are being felt. Another year will see these churches free from debt. W. A. Vannah was chosen lay delegate.

North Waldoboro.—Thirty conversions are reported as one result of six weeks' revival meetings. Miss Elisabeth Tobey, of Brookline, Mass., rendered excellent service. Eleven have been received on probation. The return of Rev. J. W. Price is asked for. The lecture course netted \$50. March 24, a debt-paying jubilee was held. A large and enthusiastic audience was present. Congratulatory speeches were made by presiding elder, pastor and several trustees. The Central Band furnished fine music. Pastor and people are happy. W. Burnheimer is lay delegate, T. E. Cooper being chosen reserve.

Orff's Corner.—Earnest effort has been made here, with some encouraging results. They have done better financially than was expected. C. J. Achorn is lay delegate.

Union.—This church is doing heroic service and is determined to win in face of every difficulty. Under the labors of Mr. Tilley, of Rockland Salvation Army, twenty-five conversions are reported. Mrs. Nelson is improving in health. Mr. Nelson hopes to return to Delaware this spring. His coming has been a dissatisfaction to him, and a disadvantage to us. Erastus Ware was elected delegate to Lay Electoral Conference.

Washington.—This church is making a gradual but substantial growth; 2 were received on probation, 3 to membership, and 4 by letter. We now have 18 resident members and 5 probationers. The spirit of the community is improving. For ministerial support \$400 has been raised, and a good offering secured for benevolences. The church property has been re-insured in the Methodist Company. The year closes well, and the way is open for the return of

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Miscellaneous. — We have been cheered on our last round among the churches by the many expressions of appreciation and regret offered by the official members and others. We shall hold them all in the kindest remembrance. We wish to take this opportunity, in closing our correspondence, to thank Dr. Parkhurst for his uniform courtesy and readiness to aid us. Again we wish to commend ZION'S HERALD to all our members. W. W. OGIER.

Bucksport District

Calais, First Church. — The pastor has had the hearty co-operation of his people, and as a result good work has been done. The church services have been well sustained, and the Sunday-school was never more flourishing. Rev. M. F. Bridgman's reappointment was asked for unanimously. Wm. J. Fleming was elected delegate to the Lay Electoral Conference.

Calais, Knight Memorial. — The death of Mr. W. H. Allen was a severe blow to this church. For many years he had been among the foremost in all the work of the church. He was a good man, "full of faith and of the Holy Ghost." The work here is on a firm basis. The pastor, Rev. S. A. Bender, has had three successful years; his work in and out of the church has been highly appreciated, and the quarterly conference by a unanimous vote requested his reappointment. Wm. H. Nichols was elected lay delegate.

South Brooksville. — At the last session of the Conference this place was separated from the Brooksville charge, and Rev. C. B. Morse appointed to the new field. He entered upon his work zealously, and has had a prosperous year. His return is desired by all interested in church work. It is reported that the society has had the gift of a bell for its church.

Castine. — The year has been one of marked prosperity. Rev. N. La Marsh preaches to large congregations. Twenty-two have been added to the church during his pastorate. The vote was unanimous for his reappointment. J. I. Hibbard was elected lay delegate.

East Machias. — All things considered, this church has had a good year. The pastor has conscientious scruples in regard to raising the salary by suppers and entertainments, and at his request the church adopted the plan of weekly collections; and though there has been a shrinkage in receipts there is a fair prospect of meeting the claim in full. Spiritually the church is in good condition. B. H. Dwelley was elected lay delegate.

Eastport. — Rev. C. T. Coombs has had a very prosperous year. Nearly fifty have been converted and reclaimed. The pastor was aided in revival work by Rev. Mr. Fischer. A. K. McCloud was elected lay delegate.

Eddington. — Rev. W. H. Powlesland has been here during a pastorate of three years. He is highly esteemed "for his works' sake." The society is small in numbers and means, but has been earnest and self-denying in its efforts to carry forward the work.

Franklin. — Rev. J. E. Lombard has had three good years with this people. The church has been united in sustaining him. At East Franklin a chapel is being built which will be a great convenience to the society at this point. The lumber was donated by a generous friend. This work has been opposed by some who are not friendly to our church, but the work has gone forward and will be brought to a successful completion.

Gouldsboro. — For years this society has had to struggle hard to keep on its feet. The death of one of its best supporters has added to the burden of those now living. The year now closing has been in some respects fairly prosperous. The services of the pastor, Rev. J. L. Pinkerton, have been well received, and his return is desired by church and people. W. W. Sowle was elected lay delegate.

Lubec. — During the year the church edifice has been remodeled and thoroughly repaired. We have here one of the prettiest audience-rooms on the district. Spiritually the church has had a great uplift. Rev. Mr. Fischer assisted the pastor in a series of revival meetings. It is hoped that a substantial increase may come to the church as a result. The quarterly conference, by a unanimous vote, asked for Rev. M. S. Hill's reappointment for the third year. J. W. Guptil was elected lay delegate.

Pembroke. — In material things this has been a good year for this people; nor has there been any falling off in spiritual interest. The pastor's time was taken up in the early part of the year making repairs on the parsonage. Ill health and severe storms have hindered aggressive work on revival lines. A hearty and unanimous request was given for Rev. J. T. Moore's return another year. Willis Carter was elected lay delegate.

Penobscot. — Rev. C. Garland, the pastor here, has been doing the double work of the pastorate and pursuing a course of study in our Seminary. He has succeeded in both. The quarterly conference so appreciated his services as to earnestly request his appointment as a supply for the ensuing year. J. B. Willson was elected lay delegate.

South Robbinston and Perry. — Revival interest has prevailed on all parts of this charge and continues with but little if any abatement. In the beginning of the work Rev. A. D. Moore was assisted by Miss Nellie Thompson. He had also an efficient helper in a live local preacher who has moved within the bounds of the charge — Rev. Fred Hodgdon. J. B. McNutt was elected lay delegate.

Sullivan. — This charge requires the services of a strong man. Rev. F. H. Osgood has toiled with great diligence, and not in vain. He has preached the Gospel with "no uncertain sound." Those who have had no sympathy with the doctrines he has preached respect him for his loyalty to his convictions. The seed sown is sure to bring forth fruit. The appreciation of the quarterly conference was seen in the heartiness with which it voted for his reappointment. Francis Stanley was elected lay delegate.

West Lubec and Cutler. — Here the church edifice is being remodeled, and when completed will be as good as new. The people have responded generously, so that but a small debt will remain when the work is done. Benj. A. Wells was elected lay delegate.

At Cutler the church edifice has been painted, and further improvements are contemplated. This church desires to go back to the plan of having the services of a preacher all of the time. On both parts of the charge the services of the present pastor, Rev. J. D. McGraw, are desired.

Winterport. — We know of no place where more genuine pluck is shown or self-denial practiced than there is by this church. Take out a few godly women, and the prospects of life would hardly be worth naming. Rev. D. H. Piper has toiled faithfully, and with a good degree of success. His reappointment is most earnestly desired. D.

MAINE CONFERENCE

Lewiston District

Bath, Beacon St. — The year has been a very pleasant and prosperous one. The church property has been greatly improved; new families are coming to church; the Sunday-school has an average attendance of 100; the Epworth League has a membership of 68; the finances are in good condition. Mrs. Merrill, the pastor's wife, is the superintendent of a large and flourishing Junior League. Fifteen copies of ZION'S

HERALD are taken. The pastor, Rev. W. P. Merrill, has made 200 calls during the last quarter. His return was unanimously requested.

Baldwin and Hiram. — Rev. W. H. H. McAllister's services are highly appreciated. At the last quarterly conference all the interests of the church were carefully looked after, and there seems to be no valid reason why this society should not enter upon an era of prosperity beyond what it has known for a long time.

Bath, Wesley Church. — We are more and more impressed with the beauty and convenience of this new edifice. It is a splendid monument to the wisdom of the pastor and the devotion and generosity of the membership. A conservative estimate of the value of the property is \$18,000. The debt is very small and will soon be paid. The year here also has been one of great harmony and success. For more than three months the pastor's wife has been sick, but is now much better. A. A. Morse is the veteran Sunday-school superintendent, and the average attendance is 120. The League has a membership of 95; its room in the new church is a gem. Six have been received from probation and 6 by certificate during the year. Four hundred calls have been made. Robert Jackson is the veteran class-leader. The finances are in good condition, and the property is well insured. Twenty-nine copies of ZION'S HERALD — twice the number at the commencement of the pastorate — are taken. H. A. Duncan is, and for many years has been, the faithful treasurer. E. S. Crosby, a delegate to a former General Conference, was elected to the Electoral Conference. Rev. J. T. Crosby was unanimously invited to return for the fourth year.

Fryeburg and Stowe. — Through the generosity of his father-in-law, Rev. C. K. Evans, of Mad-

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ison, Rev. E. F. Doughty has been provided with a fine horse, sleigh, etc. At our last visit here one young lady was baptized. Congregations are good, and the Sunday-schools are doing well. A large addition is soon to be made to the library. Finances are in excellent condition, and the benevolences are being looked after. This is the only charge that I know of where no offerings are taken in the public congregation, excepting when the presiding elder makes his visits. (The presiding elder has a mission here, at all events!) Mr. and Mrs. Doughty are very popular, and are doing an excellent work here.

Boudoinham.—Rev. A. W. Pottle is closing up three very harmonious and pleasant years. Nearly every Sunday afternoon he preaches in some out-appointment. The Sunday-school has an average attendance of 54. During the last quarter 150 calls have been made. Seven copies of ZION'S HERALD are taken. Finances are well in hand. The insurance on the church has been increased \$500, and yet the rates in the new company are much less than when a smaller amount was carried by the old company. Benevolences are looked after. The pastor will prefer a new field the coming year. The secular papers are mentioning Fairfield. Well, he and his wife are worthy of a fair field.

Lisbon.—This charge has quite a struggle to go alone. A recent editorial in ZION'S HERALD on a revival of the circuit system has an application here. If it were not for the liberality of a few laymen who lift heroically, our church here would be obliged to close its doors. They claim to have one of the ablest preachers and kindest pastors of the Conference; and in true womanhood, devotion and efficiency Mrs. Williams is second to none of the ministers' wives of the district, or, we think, of the Conference. They both assist in the choir; and any church that has such singing is to be congratulated. One person has recently joined in full, and one on probation; the Sunday-school has an average attendance of 34; 170 calls have been made during the quarter; the League has 35 active members and 11 associate members; 14 Epworth Heralds and 5 ZION'S HERALDS are taken. The benevolences will be equal to last year, and possibly in advance. Rev. H. L. Williams' return was unanimously requested.

Oxford and Welchville.—Rev. A. S. Staples and wife met with quite a serious accident recently. They were thrown from the sleigh and then run over by a span of horses attached to the stage. Mrs. Staples was injured the most, but she has nearly recovered. They have had a pleasant and prosperous year, and have moved into a pleasant rent at Welchville. On this part of the charge there has been a great increase in the congregations, and an excellent work of grace has been enjoyed; 9 have joined on probation, and others are almost persuaded. The two Sunday-schools have an aggregate attendance of 75. There are indications of better business conditions at Welchville, and the outlook for our church here is brighter, I think, than for a long time. At Oxford business is too good!

The factory is running day and night, and the people are working too hard. The pastor's return for another year is desired.

West Paris.—Rev. R. S. Leard and wife are working hard and are seeing fruits of their labors. Among others who have lately joined the church is the pastor's oldest son, Charles. Congregations are excellent, and the social meetings largely attended and well sustained; the Sunday-schools are doing well; 7 have recently joined on probation. The business in the Rim factory is very poor, but the full claim will probably be paid, and benevolences will probably be up to the average. Mr. Leard's sermons are highly commended. He has made 143 calls during the quarter. At the last quarterly meeting a general class-meeting was held in the afternoon, which was a rich treat. In the evening a fine audience came out to hear a temperance address by the presiding elder.

West Bath.—Rev. W. P. Merrill has kept up the services all through the year. A new stable, with stalls on either side, has been built in the rear of the church. It cost \$175, and is paid for. New singing books have been introduced. The people are greatly pleased with the condition of things.

Miscellaneous.—In quite a number of places on this district special meetings have been held in response to the Bishops' appeal. In Bath arrangements had been made for a concerted campaign by all the evangelical churches before the call from the Bishops. In Brunswick a good interest has been manifest. In some places the meetings were held the following week on account of previous plans.

Personal.—Rev. J. T. Crosby has been elected commander of the local G. A. R. Post, and has engaged to give the address on Memorial Day at Thomaston.

Charles Davenport, one of the wealthy men of Bath, ninety years old, still sings regularly in the choir, as he has done for many years.

Mr. Benson, of North Paris, is one of our smart old men. He is eighty years of age, and he went into the woods and cut and hauled his yearly supply of wood.

Robert Leard, twelve years old, of West Paris, is one of our smart boys. Besides attending school and doing other work, he took one contract of twelve cords of hard wood to saw and split.

A. S. L.

Portland District

Gorham, North St.—The pastor, Rev. James Nixon, has enjoyed a pleasant year with this people. Several weeks of extra meetings were held this spring, resulting in two conversions. The pastor conducts a children's class by visiting and instructing the children at their homes.

Preachers' Meeting.—Rev. E. S. J. McAllister gave a talk on Single Tax at the April meeting, which elicited an animated discussion. The attendance was large, indicating a continued interest in this meeting.

Buxton and South Standish.—Deaths and removals have sadly depleted the membership of

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these old churches. The pastor, Rev. William Bragg, and his devoted wife are earnestly striving to do their best under discouraging conditions.

Portland, Pine St.—Rev. F. C. Patten, pastor at Eliot, gave a missionary address, illustrated by charts, on Tuesday evening, April 3. Every Epworth League in Portland District ought to secure this address during the next Conference year.

Pleasantdale.—Rev. Frank W. Smith has recently suffered from a return of his disease, but is now slowly improving. He does not expect to be able to attend Conference, but is still hopeful of taking work again. He writes pleasant words of the sermons and labors of the faithful pastor of Elm Street, Rev. J. H. Roberts.

Westbrook.—Rev. N. D. Center is much improved in health, but does not feel strong enough to attend the Conference. E. O. T.

NEW HAMPSHIRE CONFERENCE

Concord District

Baker Memorial, Concord.—This church is in excellent spirits because the floating debt burden with which they have so long wrestled, and which amounted to a thousand dollars, has found liberal hands in sufficient numbers to provide for every dollar of it. This gives them great encouragement and hope as they look toward the future.

Alexandria.—Rev. H. E. Wilson, while doing the work of a student, has done well for this society. They would be pleased to have him return if he could, but with the pressure of school duties he feels that he must not assume the responsibilities of a charge.

Bristol.—There has been an increasing interest all the year. Congregations have grown. The revival meetings under the lead of Evangelist Gillam brought about forty names to this church. Of these 10 have joined on probation and probably 15 others will come in before this item appears in print. Aggressive financial plans are already made for the work of next year. One of the interesting features here is the class-meeting, held Sunday night at the close of the preaching service. It gives a good chance for many to remain to this helpful service. By a unanimous rising vote Rev. D. Onstott was invited to return.

Center Sandwich.—Under the excellent care given this charge by Rev. E. R. Perkins, they are having a year of much profit and prosperity. So well pleased were the people that at the third quarterly conference they pre-empted the services of the pastor for another year by unanimously asking his reappointment. During the fourth quarter, notwithstanding many stormy Sundays and the exceptionally bad traveling, the average attendance at the Sunday-school increased from 35 to 48, while during the month of March it was 51. At least four from the home department have joined the school at the church. The pastor has been pressing for the salvation of souls. A Miss Francis and her brother, doing evangelistic work in this vicinity for many weeks and meeting with much suc-

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cess, were invited here by the pastors of the Methodist and Free Baptist churches. We were present and preached one night. The roads were in a terrible condition, yet a congregation of 150 was present. A number have already sought the Lord—not only the children, but several heads of families. The work seems to be deepening, and if it can only be continued will result in bringing in many more. Sixteen have at this writing given their hearts to God. This place is the home of W. A. Heard, who was for years the National Bank examiner for New Hampshire and Maine. He is considerably broken in health, but is able to be at church most of the time. He was chosen delegate to the Lay Electoral Conference.

Moultonboro.—Rev. J. E. Sweet has had a very pleasant year and has seen some prosperity. Several have sought the Lord. The work is in good condition. Benevolent collections are all taken and apportionments met. The pastor's return is asked.

South Tamworth.—This charge has been in the care of Mr. Sweet. They enjoy his services very much and would be pleased to keep him another year, if he could only live among them; but as that is not probable, they ask for a pastor to come to their town. The money for his support is all on subscription.

Home Departments.—The Sunday-school home departments are increasing. One of the largest in the Conference is at Moultonboro, which has a membership of 93. There are represented in this membership 58 families. The distance between the extreme points where these families live is eight miles. The collections of the first quarter from these people were over \$8. Where is there a better record?

B.

Manchester District

Manchester, St. Jean's.—The funeral services of Rev. T. A. Dorion were numerous attended at his late residence, 147 Laurel St., on Monday, April 2. Presiding Elder Norris took charge of the services at the house, which were as follows: Scripture reading by Rev. Messrs. Taggart and Dockrill, prayer by Rev. S. McLaughlin, after which Dr. J. M. Durrell, Rev. Mr. Cote, French minister in Lowell, Rev. J. B. Lemon, president of Manchester Ministerial Association, and Rev. Dr. O. S. Baketel of Concord District, in turn paid a tribute to the memory of the departed worker. The remains were then borne to the grave, Rev. Messrs. McLaughlin, Dockrill, Byrne, Taggart, Tilton, and Hooper acting as bearers. Thomas A. Dorion was a good man—intense in his convictions, controversial in his methods of work. His forgetfulness of self and of his own mortality doubtless shortened his earth-life fully ten years. But, as was said at his funeral, "we know where we can find him."

St. Paul's.—This church, by the diligent work of Hon. O. D. Knox, treasurer of the trustees, has raised \$2,450 to pay off all the debt of the society, and rejoices in freedom from that incubus.

St. James' is anxious to retain the present pastor, Rev. C. Byrne, another year; and although wider fields and apparently greener pastures are open to him, he declares with characteristic unselfishness his readiness to remain another year, hoping for yet more fruit of his labors.

First Church is liable, perhaps, to lose its pastor, Rev. C. W. Dockrill, because of the interests of another people who will doubtless be gratified and blessed by the ministry of this pastor and his family.

Trinity declares Pastor Tilton is all right, and he in turn is glad to compliment the society's earnest workers for their efficient work during the year just closing with good financial and spiritual success.

West Derry is closing a prosperous year, with some revival interest. Four persons received baptism Sunday, April 1, and Pastor Trow expects to pay \$500 of the parsonage debt this year besides clearing off some other small floating debts.

Grantham and West Springfield declare their appreciation of their minister, Rev. D. E. Burns, by a reception and a purse of \$25 at the close of this fifth year of his pastorate. The collections have all been taken in this charge, ministerial support paid in full, and \$550 expended for repairs of the church at West Springfield and \$815 at Grantham which is all paid, so that the next

man will have a good parsonage into which to move and a good church in each place with no debt to embarrass his ministry.

East Deering is in excellent shape for the next man, with a nice little plum to be put into his hand on his arrival as advance payment and moving expenses. The outgoing pastor, Rev. C. T. Matthews, will leave a united people and a fragrant memory as he goes to his next field of labor.

Arlington St., Nashua, has collected and paid on its church enterprise in the two years since its organization \$2,200, besides support of the pastor, and now has in view the completion of the auditorium at an expense of \$1,500 or more, which they hope to meet during the next year by the aid of "our Father's family" without having more than \$1,500 debt on the whole plant at the year's end.

Ayers Village, in connection with First Church, Salem, develops unexpected vigor and unity in work, and Pastor Rowell rejoices in the prospect of a good corps of evangelistic workers there. Fine Sunday-school, good young people's society, and all looking forward to a successful career of Christian work on which they have just started by the organization of a Methodist church.

North Salem, also, by the hearty co-operation of trustees and stewards, has adopted the weekly-offering plan of church finance and has now the full amount of preacher's claim for next year pledged. So the man who follows Pastor Fisk will find a very good field ready to his hand and no concern as to the raising of his support.

A Personal Word.—This is the last word which this scribe will ever write in his present official

relation to ZION'S HERALD, since his eldership will expire next week, and then *nous verrons*.
G. W. N.

VERMONT CONFERENCE

St. Albans District

Richford.—The pastor, Rev. P. A. Smith, has served this charge four years, and has an urgent request to remain for the fifth year. In the third quarter 19 were received into membership from probation and 3 by letter.

Underhill.—Rev. D. C. Thatcher, the pastor, was obliged by ill health to relinquish a part of the work of his charge into other hands. For the same reason a new and stronger man physically must take the appointment. Three persons have been converted and received on probation.

Isle La Motte.—This church is on a beautiful island in Lake Champlain. The women of the charge keep the parsonage and church in fine order, and pay a large share of the running expenses of the church. The pastor, Rev. W. S. Dunn, is happy in his work and determined to succeed.

Alburgh.—Two conversions are reported by the pastor, Rev. X. M. Fowler. This church has recently settled its account with the treasurer of the district parsonage, paying on assessment and interest more than fifty dollars. Some other charges ought to follow this example.

Moretown and Duxbury.—Special services were held at Duxbury for four weeks by the pastor, Rev. C. S. Hulbert, aided by neighboring pastors. The church was strengthened, and six persons requested prayers. The fourth quarter-

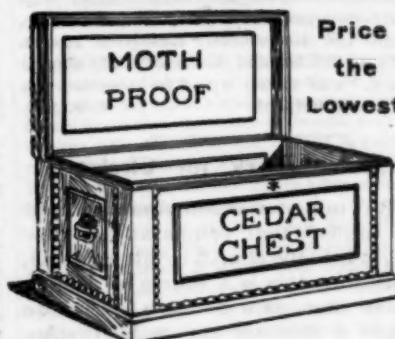
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The best and cheapest protection to woollens and woollen articles from the ravages of moths.

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We now equip the lid with an automatic appliance for keeping it open without allowing it to go back against the wall.

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48 CANAL STREET

ly conference requested the return of the pastor for the fifth year.

Waterbury. — A blessed work has been in progress on this charge during the winter; 25 probationers have been received and 12 admitted from probation to membership. A class for Christian instruction has been formed of members of the Junior League under the care of the pastor and others. Rev. L. K. Willman, the preacher, is unanimously requested to continue in his present relation.

Binghamville and Westford. — The pastor, Rev. Hart S. Fuller, has done heroic service here. These places are eight miles apart, and he drives from one to the other every Sunday. He has the satisfaction of knowing that his work has not been in vain. During the third quarter 88 conversions were reported.

St. Albans. — Rev. W. S. Smithers, the pastor in this important charge, has been doing faithful work. About 30 have been received into membership from the probationers left by his predecessor. Others have been converted and received on probation. The pastor has a unanimous request to continue his labors.

Highgate. — Seven have been converted and received on probation. The pastor, Rev. W. H. Atkinson, has organized two Sunday-schools in out-lying districts — one at East Highgate and one at Highgate Springs. We have no more important work than that of the Christian instruction of children and young people.

Change of Population. — The native-born people are decreasing, owing to the constant emigration to large cities and to the West. It is possible, therefore, for a church or a Conference to be so circumstanced as to be doing good work and yet make no numerical progress. Vermont Conference last year reported only ten more Sunday-schools than the decade before, and eighteen more churches, with an increase of members and probationers of only 196. If, however, the number of people who have left the State in the same time with certificates of membership in the Methodist Episcopal Church could be computed, it would be seen at once why greater numerical progress has not been made. The outlook for the decade to come is no more promising than the one past.

Preachers' Meeting. — The attendance at the Preachers' Meeting at Morrisville, Feb. 27 and 28, was small, but the interest in the work was marked. A prominent feature of this meeting,

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WANTED. — A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.



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through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make 176 styles of vehicles and 65 styles of harness and ship anywhere for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles. Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Secy., Elkhart, Indiana.



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as in similar gatherings for the year previous, was a Bible lesson. Preparation for this exercise is made as follows: Two or three ministers are requested to read a Scriptural selection carefully, with pencil in hand, and to forward the most important and difficult questions that occur to them in the reading to the committee on program. These are edited, printed, and forwarded to all the preachers of the district, who are expected to come prepared with an answer to the questions and ready to defend their views. It is practically a unanimous opinion that this is the most interesting and profitable exercise at our preachers' meetings. The secretary, Rev. R. J. Chrystie, at my request, reports: Owing to the severe storm that but two days before had swept over the country and the intense cold, the attendance was not large. On Tuesday the only work of the morning was a paper by Rev. S. H. Smith on "Christ as a Preacher," which was thoroughly discussed. In the afternoon the following papers were presented: "Spiritual Freedom," by Rev. D. C. Thatcher; "In what Respects was Christ One with the Father?" by Rev. O. M. Boutwell; "Christ as a Student," by Rev. R. J. Chrystie; "The Training of Converts," by Rev. C. Wedgeworth. These papers provoked many criticisms. The evening session was devoted to a Twentieth Century service, with addresses by Rev. Dr. Nutter on "The Twentieth Century Thank Offering," and by Rev. W. S. Smithers on "Two Million Converts for Christ." An altar service followed. On Wednesday morning, after a spiritual prayer-meeting, the secretary read a paper written by Rev. G. W. Sanborn on "How to Conduct Altar Services." Dr. Nutter then opened the subject, "New Legislation at the General Conference," indicating several alterations in our economy that will and should come before that body. A general discussion followed. The afternoon session was principally devoted to a study of 2 Timothy, after which the discussion, "Resolved, That a post-graduate Conference course of study should be provided," was taken up. The session was very bright and helpful. C. S. N.

Personal Work for Christ

EVERY minister is sometimes obliged to confess that comparatively few are brought into the church by his sermons, and sometimes this is a source of grief to him. More than once during a revival we have heard a minister say to his brother minister that he had labored hard and brought no sheep into the fold; but preaching is necessary to lay a foundation of knowledge and train the spiritual faculties. It is no doubt true that in a majority of cases it is the personal, private word or work of some friend that brings the final result. Even in revivals, when men seem to be converted in great numbers by sermons, it is in reality through private work that the results are secured principally, although at such times it is true that preaching seems to have an irresistible power, and to be all-sufficient. Those who

have been engaged in revival work know that the power of preaching really lies in the quickening of believers, so that many more than at ordinary times are engaged in the private ministry of the Gospel. The rule seems to be that in ordinary and extraordinary times the Kingdom of Christ shall be spread, and that souls shall be brought into the kingdom through the ministry of single workers in the vineyard. And it is because so many believers have accepted this obligation and performed their duty that such a multitude of souls have been saved.

A great preacher once said the failure of the great work of professing Christians today, to engage in direct and personal work to bring others to Christ, is what is keeping the Lord's people tramping around in the wilderness century after century, when they might traverse it in a short time and take possession of the Promised Land. — *Christian Work.*

April Showers

Wash away the filth and waste that have accumulated during winter.

In like manner Hood's Sarsaparilla expels from the blood impurities that have been deposited during the season where there has been but little perspiration and perhaps constant confinement in impure and vitiated air. It is a boon to tired mothers, housekeepers, teachers and others who spend their time indoors.

It gives the blood richness and vitality, fitting it to nourish and strengthen the nerves, muscles and all the great organs of the body. It cures all spring humors and banishes that tired feeling.

It is the best medicine money can buy for all diseases caused by impure or impoverished blood. You should begin taking it today.

More Important than Many Think

THE circulation of religious literature is a far more important matter than many persons think. There are some who look upon church papers as mere side issues in church work, and that they may be read or not, as the parties interested think best. Many church members remain inactive and comparatively worthless to the church because they are uninformed about the church and its mission. Pastors labor and worry no little because they cannot get good service from members, when, if they would put church literature in their hands, they would soon bring them in touch with the great cause, and the life-blood of Christianity would flow in their hearts and lives. — *Exchange.*

The season for furnishing summer homes is a busy time in the large crockery shops. Jones, McDuffee & Stratton's establishment has at this time an extensive display of Easter flower vases which are attracting many visitors.

Easter Vases

New designs of English, French and Bohemian Glass Flower Holders. Also superb designs in Porcelain.
Exquisite Designs for Pinks

Tall Flower Vases (For long stems)

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In brief, all sizes and values, from the moderate cost to the expensive decorations, also

Jardinières for decorative plants, with pedestals and without, all sizes, colors and values.

Dinner Set Department (3d floor). New importations, including Minton, Wedgwood, Royal Worcester and Haviland. Extensive line to choose from. All values from the ordinary to the most expensive.

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CHURCH REGISTER

HERALD CALENDAR

CONFERENCE	PLACE	TIME	BISHOP
New Hampshire,	Nashua,	April 11,	Andrews
Vermont,	Bellows Falls,	" 11,	Merrill
Maine,	Gardiner,	" 18,	Joyce
East Maine,	Belfast,	" 18,	Fowler
Troy,	Troy,	" 18,	Merrill

MAINE CONFERENCE EXAMINATIONS. — The circular sent by me announces that the examinations will commence at 9 a. m., on Tuesday, April 17. Let all interested carefully note that the examinations will not commence until after the arrival of the trains on Tuesday morning, April 17.

WILBUR F. BERRY, Chairman.

A Card

I desire for myself and family to thank our many friends for the kindness shown us in our time of great sorrow. The many expressions of sincere sympathy tendered us have been greatly appreciated and are very consoling. We have found in our deep affliction the everlasting arms underneath, and the promises of the Word to those in trouble precious fulfilled.

WM. FULL.

CAMBRIDGE DISTRICT EPWORTH LEAGUE. — The annual convention will be held May 16 at Watertown. Sessions at 2 and 7 p. m. At the afternoon session several short addresses will be made on subjects of vital interest to all Epworth Leaguers. A part of the time will be given to department conferences and to the election of officers. There will be a social time and supper between the sessions. It is expected that Mr. Penniman, secretary of the First General Conference District, will deliver the evening address. Remember the date, and plan to attend if possible.

GRACE M. SNOW, Sec.

BOSTON METHODIST SOCIAL UNION. — The regular monthly meeting of the Methodist Social Union will be held at the American House on Monday, April 16, at 5 p. m. Dinner will be served promptly at 5.45. Prof. W. O. Atwater, Ph. D., of Wesleyan University, Middletown, Conn., will deliver an address. Membership tickets for the balance of 1900, \$5 each. Members having new names to propose will please hand them to the secretary as early as possible.

GEORGE E. ATWOOD, President.
VERNON B. SWETT, Secretary.

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The Daily Advocate

The *Daily Christian Advocate*, to be issued during the General Conference to be held at Chicago next month, will be published jointly by the Book Agents, Curtis & Jennings and Eaton & Mains. The *Daily* this year will be the handiest and handiest volume ever issued. Most of the issues of the *Daily* have been the size of the metropolitan dailies, and to many this has been an inconvenience especially for purposes of binding. The paper this year will be a sixteen-page, four-column paper, a trifle larger than the *Epworth Herald*, making it convenient to handle and to bind. It will be printed in time for the fast mail trains leaving Chicago about 3 a. m., so that it will reach most subscribers a day earlier than has been the case in former years.

The *Daily* will be edited by Rev. Levi Gilbert, D. D., pastor of Trinity Church, New Haven, Conn., and the associate editor will be Rev. Edwin Locke, D. D., pastor at Holton, Kan., who was the associate editor at Cleveland four years ago. D. D. Thompson, assistant editor of the *Northwestern Christian Advocate*, will be the manager.

The *Daily Advocate* will contain each morning a verbatim report of the proceedings of the General Conference of the day before. There will also be a great variety of valuable information relating to the work of the church at home and abroad, reports of the various societies and institutions of the church, and items of personal interest about Bishops, delegates, and distinguished visitors to the General Conference. The subscription price is \$1.25, and orders may be sent to either of the publishers, Curtis & Jennings, Chicago, or Eaton & Mains, New York.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the quantity and quality of milk. Mellin's Food is better than alcoholic stimulants for nursing mothers, as it produces no undesirable after effects.

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NEW ENGLAND CONFERENCE

Reported by REV. A. H. HERRICK.

THE examinations usually held prior to the opening of Conference were attended to on Monday evening and through the day on Tuesday. Arrangements for entertainment of the Conference had been carefully made by Rev. W. G. Richardson and his helpers.

On Tuesday evening the Conference Epworth League anniversary was held in the beautiful auditorium of the Fitchburg Church, Rev. W. M. Cassidy, president of the Conference League, in the chair. The Junior League choir, under direction of Mr. Putnam of the local church, furnished music. The address, by Rev. Dr. W. P. Thirkield, the newly elected general secretary of the Epworth League, upon "The Building of a Leaguer," was admirable in matter and in the spiritual tone which characterized it.

WEDNESDAY

The 104th session of the New England Conference opened in the First Methodist Episcopal Church, Fitchburg, April 4, Bishop I. W. Joyce presiding.

At 9.30 A. M. the communion service was held, a considerable number participating. Bishop Joyce certainly impressed one, in the conduct of this service, as a deeply spiritual man of benevolent disposition, a man in whom one would instinctively feel confidence.

Then followed the organization of the Conference. James Mudge, secretary of the last Conference, called the roll. He was re-elected to the office, and nominated as his assistants C. M. Hall and A. M. Osgood, who were elected.

On his nomination C. W. Wilder was elected biographical secretary.

A. P. Sharp was elected statistical secretary, with the following assistants: S. C. Cary, W. M. Cassidy, B. F. Kingsley, A. W. L. Nelson, A. Bonner, A. B. Gifford, H. B. King, J. W. Ward.

J. M. Leonard was again elected Conference treasurer, with George H. Clarke, C. E. Davis, J. P. Kennedy, J. W. Higgins, as his assistants.

The time for sessions was fixed at 8.30 to 12.30, with the first half-hour given to some devotional exercises. A wise selection had been made in appointing Dr. Daniel Steele to have charge of this half-hour.

The report of the committee to nominate standing committees was presented and adopted.

On motion of James Mudge, a special committee of five on the subject of popular amusements was ordered; and the chair subsequently announced it as consisting of J. D. Pickles, J. F. Allen, A. H. Herrick, C. W. Wilder, Daniel Steele.

On motion of L. B. Bates a committee on Conference Claimants was ordered, to be nominated by the presiding elders. The following were named and elected: L. H. Dorchester, E. M. Taylor, Jerome Wood, A. H. Herrick.

At this point the Bishop made some kindly remarks, well received by the Conference. He cordially invited ministers and their wives, as well as laymen, to call on him.

Question 13 was called: "Was the Character of each Preacher Examined?" J. O. Knowles, Joseph H. Mansfield, W. T. Perrin, presiding elders respectively of Springfield, Cambridge, and Boston Districts, passed in character and reported their districts.

Addresses on the interests committed to their charge were made by Rev. Drs. W. H. W. Rees, assistant secretary of the Freedmen's Aid and Southern Education Society; by W. F. McDowell, secretary of the Education Society; and by W. P. Thirkield, General Secretary of the Epworth League.

Notices were given, and the session adjourned with the benediction by Bishop Joyce.

At 2 P. M. the Conference sermon was preached by Raymond F. Holway; and at 3 P. M., in connection with the anniversary of the Sunday-school Society, a sermon was preached by F. J. McConnell. Both of these discourses received high commendation.

At 4 o'clock L. B. Bates had charge of the services of a "Pentecostal Hour for the Conference and the People." Of course the hour was a good and enjoyable one.

In the evening Dr. W. F. McDowell, sec-

retary of the Board of Education, made a masterly address. He was followed by Dr. W. H. W. Rees, assistant secretary of the Freedmen's Aid Society. Both spoke to a crowded house.

THURSDAY

The devotional hour, opening at 8.30, was given to a talk by Dr. Daniel Steele on "Misinterpreted Texts which Hinder the Spiritual Life." It was good to listen to him, and the Bishop was among those who heard with interest.

At 9 the Bishop took the chair, and called for the reading of yesterday's minutes, which were approved, after which the roll of yesterday's absentees was called.

A. H. Herrick requesting to be excused from serving on the committee to solicit funds for Conference claimants, W. C. Townsend was appointed in his place.

E. R. Thorndike reported for the committee appointed to confer with a like committee from the New Hampshire Conference that they had agreed that it would be better for the work that the church in Centralville, Lowell, should come into the New England Conference.

On motion of J. O. Knowles the Conference adopted rules regulating details in connection with the election of delegates to General Conference, and said election was ordered for Friday morning immediately after the reception of those who are to come into full membership.

Question 13 was resumed, and E. R. Thorndike passed in examination of character and reported his district. In pursuance of this question the Bishop, calling up all the presiding elders, asked them if there was anything against any preacher on any district, to which question all replied in the negative. The preachers on all the districts having thus passed in examination of character, those having charges reported their missionary collections.

On motion of L. B. Bates, the Conference, by vote, expressed its high appreciation of the very kind treatment which Emmanuel Church, Waltham, gave its pastor, Rev. E. Hodge, and his family, during the long illness which issued in his death a few weeks ago.

Changes of relation were granted as follows: Daniel Steele was placed upon the superannuated list, as was also W. N. Richardson. Samuel Jackson was changed from effective to supernumerary. Dillon Bronson and Geo. A. Phinney were left without appointment to attend one of our schools.

ZION'S HERALD was represented by Dr. Charles Parkhurst, who, though scarcely able by reason of illness to come to the Conference, vigorously stated the facts with reference to the paper, and pleaded for hearty recognition of his honesty of purpose in its conduct, declaring his intention to edit it as God gave him to see his duty. The preachers will need to make special effort to extend the circulation, as various "trusts" have so increased the cost of manufacture that unless such effort is made there will next year be no dividend for the Conferences, notwithstanding a voluntary reduction of compensation on the part of all concerned in making the paper. This year, however, he had the pleasure of presenting a check for \$606, as our part of the profits of ZION'S HERALD.

Question 22 being called, "Who are the Supernumerary Preachers?" the following were continued in that relation: A. R. Jones, Wm. D. Bridge, T. C. Martin, G. W. Coon, N. M. Caton, A. W. Baird.

Wm. E. Dwight was placed on the superannuated list, and E. E. Ayers was given the effective relation, but left without appointment to attend one of our schools. On account of ill-health Geo. Skene took the supernumerary relation.

Question 23 was taken up: "Who are the Superannuated Preachers?" and the following brethren were continued on that list: M. Trafton, J. S. Barrows, Wm. Merrill, C. H. Vinton, H. C. Dunham, J. H. Owens, W. M. Hubbard, H. P. Hall, H. S. Booth, J. L. Estey, L. A. Bosworth, E. A. Manning, Wm. Silverthorne, W. M. Ayres, N. J. Merrill, W. R. Clark, F. Furber, W. P. Blackmer, W. J. Hambleton, W. McDonald, N. H. Martin, T. B. Smith, E. A. Smith, L. P. Cushman, V. Witting, W. Wignall, Geo. M. Steele, J. B. Gould, I. B. Bigelow, Wm. Pentecost, D. Dorchester, V. M. Simons, G. R. Bent.

On account of his exceedingly poor health, D. H. Ela was compelled to ask a change from the effective to the superannuated relation, which was granted.

Such of the aged brethren as desired to do so addressed the Conference, and concerning many of them very tender and appreciative remarks were made by their pastors or by other ministers. The Bishop showed himself exceedingly thoughtful of them, and in this as other ways he has in an

unusual degree won the affection of the Conference.

On motion of J. O. Knowles a committee of three, consisting of S. F. Upham, John H. Mansfield, and W. J. Heath, was appointed to communicate with the brethren who by reason of ill health or other affliction are detained from the Conference.

L. B. Bates was invited to preach the Conference sermon next year, when he will have completed fifty years in the Conference.

J. H. Thompson was appointed to solicit subscribers for the *Methodist Review*.

A communication concerning the Episcopal Fund was referred to the presiding elders; and one from the missionary secretaries was referred to a committee consisting of C. E. Davis, I. H. Packard, and one other whose name the writer did not catch.

It was announced that the apportionment to this Conference for missions is \$39,500.

The Conference listened to addresses by Dr. E. M. Mills, secretary of the Twentieth Century Thank Offering Commission, and by Dr. T. C. Watkins in behalf of the Deaconess work.

The committee appointed last year to consider propositions concerning equalizing lay and clerical representation in the General Conference of 1900 was continued.

Provision was made for the reception of the Lay Electoral Conference on Friday. Announcements were made, and the session was adjourned by expiration of time.

At 2 P. M. Charles F. Rice preached the annual missionary sermon from the text, "What hath God wrought." It was an excellent discourse, which goes without saying, and interested a large audience.

At 4 o'clock occurred the "pentecostal hour," in charge of L. B. Bates.

In the evening the Preachers' Aid anniversary was observed, with a thoughtful address by John Galbraith.

After this Rev. Dr. E. M. Mills, secretary of the Twentieth Century Thank Offering Commission, made an address.

FRIDAY

The Conference met at 8.30, Bishop Joyce presiding; and Daniel Steele explained passages concerning sin, found in 1 John 1. The minutes of yesterday's session were read and approved.

On motion of W. T. Worth it was voted that on account of the great number of deaths the past year, at the memorial service on Sunday afternoon some brother be selected to deliver an appropriate address, and that the full obituaries be printed in the Minutes.

Daniel Steele moved to reconsider the

HAPPY FAMILY

When they Got Rid of the Coffee Habit

A little woman in Oswego, Ill., tells of her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness, brought home several packages of Postum Food Coffee which he had discovered, by trying elsewhere, to be good.

She says: "What in the world he brought home five packages for, I could not understand; nevertheless I quit coffee and started in on Postum Food Coffee. I did not have much faith in the change doing me any good, but was astonished to discover that my neuralgia left me almost at once, and the nervous troubles kept getting less and less.

"Little daughter at that time had been ill and could eat little or nothing. She was pale and thin. As soon as I discovered how Postum treated me, I began to give it to her. She liked it very much, and would drink it when she would take nothing else. She began to pick up rapidly and got plump and round and rosy.

"I don't care what sort of food there is in Postum so long as it treats me as it has. It is plain enough the food contained in Postum Coffee is good, and that's all we want to know. I am rid of neuralgia and nervousness, and am a healthy woman. Husband has also been improved, and daughter is well and happy, as I stated above." With best wishes, Mrs. Nellie Treman.

action taken yesterday whereby he was made superannuated, and also that the matter be referred to the committee on Conference Relations; and this was done.

The 7th Question was called: "Who have been Admitted into Full Membership?" Geo. B. Dean, Wilbur T. Hale, E. B. Marshall, and W. N. Mason, being reported favorably by their presiding elders and by the board of examiners in all studies of the second year, reported their missionary collections, answered the usual disciplinary questions, and then listened to a remarkable address by the Bishop, after which they were received into full connection in the Conference, all being in deacon's orders. John Wriston, being reported favorably by the presiding elder, and by the examiners as having passed in the studies for admission on trial, and answering the disciplinary questions, was received in full connection from the Congregational Church. He was placed in the first year's class of study.

The Bishop's address, referred to above, was one of the most excellent to which the writer ever listened. It was fatherly, brotherly, practical, helpful, thrilling, inspiring. Listening to it, one felt like devoting himself thoroughly to good old-fashioned work for God.

Bishop Mallalieu, coming in, was warmly greeted.

The transfer of John A. Bowler from the New Hampshire Conference was announced.

After the arrangement of various details concerning the election of delegates to General Conference, the first ballot was taken, reported just before the close of the morning session as resulting as follows: Whole number of votes, 218; necessary to a choice, 110. J. W. Hamilton received 174; W. F. Warren, 112. Fifty-two others received votes ranging in number from 106 to a single vote.

On motion of W. F. Warren, it was voted that we invite the Lay Electoral Conference to meet with us in a joint session at 2.30 P. M., and that W. T. Perrin and G. S. Butters be a committee to convey the invitation to the Lay Conference, and, later, to escort them to the seats reserved for them; and that when we adjourn it be to meet in the aforesaid joint session. By a later vote the time of opening in the afternoon was put at 2 o'clock, to hear the report of the tellers.

N. T. Whitaker presented the report of the board of deaconesses, and the same was adopted by the Conference, electing to the board for three years F. E. E. Hamilton, Mrs. Joseph H. Mansfield, and Miss Pauline J. Walden, and, for one year, Dillon Bronson, to take the place of W. J. Pomfret, deceased.

Addresses were given by A. A. Wright, on the Boston Correspondence School; by W. I. Haven, on the American Bible Society; by N. W. Deveneau, of Rock River Conference, on work among French Roman Catholics; and by V. J. Cooper on the work of the New England Home for Little Wanderers.

Dr. J. W. Butler of our Mexico Mission was introduced and spoke briefly.

Question 10 was taken up: "What Members have completed the Conference Course of Study?" E. E. Ayers, J. R. Chaffee, F. J. McConnell, Arthur Dechman, E. Hinchliffe, passed in character, reported their missionary collections, and, on motion, were passed to the list of effective elders. Arthur Dechman had previously passed in the studies, and the others above named did so at this time. A. Dechman and E. Hinchliffe were already in elder's orders; and the others were elected to such orders.

Question 9 being called, "What Members are in Studies of the Fourth Year?" A. L. Howe, John Mason, G. S. Painter, A. Beal, W. G. Seaman, and Geo. R. Grose passed in character and reported their missionary collections. The last two, having previously passed in the studies of the fourth year, and being in elder's orders, were passed to the list of effective elders. A. Beal had passed in the fourth year's studies, but was continued in the class of the fourth year, not having been long enough in orders to be advanced to the list of effective elders.

Under Question 5, "Who have been Continued on Trial?" E. C. Bridgman, Edward W. Thompson, Elihu Grant, Carl G. Hagberg, Wm. Crawford, and A. B. Gifford, passed in character. Elihu Grant and A. B. Gifford, having passed in all studies, were continued on trial in the studies of the second year. E. C. Bridgman was similarly continued, with the understanding that he make up two studies. William Crawford, having been prevented by an excellent revival from preparing in his studies, was continued on trial in the studies of the first year. E. W. Thompson was continued on trial, in the second year's studies, on condition that he make up one study. Carl G.

Hagberg, having previously passed in the studies of the second year, was continued on trial, in the studies of the third year.

After notices were given, the session was closed with the benediction.

Lay Electoral Conference

The laymen convened at 11 A. M. in Y. M. C. A. Hall, and organized by electing Dr. C. E. Miles, of Roxbury, chairman, and Willard S. Allen, of East Boston, secretary. Prayer was offered by Dr. C. A. Jacobs, of Brookline. There were 157 delegates present. C. H. Dunn, of Gardner, offered the following resolution:—

Resolved, That the Electoral Conference of laymen of the New England Annual Conference respectfully urge the General Conference to appoint a commission to consider the business organization of the church and of its general societies, to the end that any needed changes in financial policy and administration may be recommended.

It was adopted almost unanimously.

The following were elected delegates: George F. Washburn, of Boston; Charles R. Magee, of Malden. Provisional, A. B. F. Kinney, of Worcester; C. C. Bragdon, of Auburndale; W. S. Allen, of East Boston; J. M. Dunham, of Holyoke. Reserves, Fred Wilcomb, of Ipswich; J. C. Glidden, of Lowell; W. A. Warden, of Worcester; A. E. Herrick, of Gloucester; I. B. Allen, of Springfield; H. C. Graton, of Worcester.

After opening exercises at 2 P. M., it was voted that the printed Minutes be the official journal.

The tellers reported that the second ballot had this outcome: Whole number of votes, 206; necessary to a choice, 104. James Mudge received 115, Joseph H. Mansfield, 108. The number of men voted for on this ballot was about 26. Another ballot was taken, the result of which was later announced to be: Whole number, 171; necessary to a choice, 86. W. T. Perrin received 92; S. F. Upham, 91.

As E. M. Taylor and J. O. Knowles had received the next largest votes, they were declared the reserve delegates.

Joseph H. Mansfield, C. A. Littlefield, and Alonzo Sanderson were appointed a committee on City Missions.

Under Question 30, "Where shall the Next Conference be Held?" invitations from Watertown and Spencer were received, and the matter was referred to the Bureau of Conference sessions.

V. A. Cooper read a report of the committee on Prisoners, which was adopted, after remarks by Chaplain J. W. F. Barnes.

At this point the Lay Electoral Conference appeared in a body, and were conducted to the seats reserved for them, completely filling the entire centre of the house.

On the arrival of the laymen, Dr. Miles, who had presided over their session, was invited to a seat on the platform.

Bishop Mallalieu, who had taken the chair on the retirement of Bishop Joyce with the presiding elders for their afternoon's work, announced that Dr. Warren would have charge of the proceedings; and the latter called on C. F. Rice to offer prayer.

After this, Dr. Warren made appropriate remarks, and introduced Dr. E. M. Taylor, who made an address rightly characterized as magnificent. At its close laymen and ministers applauded vigorously, and words of commendation of the address were many and hearty.

After singing a hymn, the Conference adjourned.

The "pentecostal hour," in charge of L. B. Bates, was attended by a considerable number.

In the evening the Conference Temperance Society held a public meeting. J. F. Allen presided, and after appropriate remarks introduced Dr. C. A. Crane, who proceeded in vigorous fashion to denounce "The American King"—Alcohol—who, he said, rules our politics, our supposed rulers, and, too largely our churches. The very large audience was evidently in sympathy with the speaker.

At the same time, in the near-by Y. M.

C. A. Hall, the Conference Veterans' Association were holding a meeting and listening to an oration by Dr. R. L. Greene on "What a Drummer Boy Saw in the Army."

SATURDAY

After devotional services in charge of Daniel Steele, which began at 8.30 with Bishop Joyce in the chair, and continued a half-hour, the secretary read the minutes of yesterday's session, which were, on motion, approved.

After some discussion, it was decided that on Sunday afternoon memorial addresses be made by Drs. Knowles and Bates, and that in the course of the session on Monday morning the obituaries of deceased members shall be read.

The treasurer called for reports from charges not yet heard from.

N. T. Whitaker presented a petition to the General Court, asking them to disapprove a bill now before them legalizing pool-selling; and it was unanimously adopted.

Question 11 was asked: "What Others have been Elected and Ordained Deacons?" The following local preachers, recommended by their respective quarterly conferences, were reported favorably by the board of examiners and by their presiding elders, and were elected to deacon's orders: A. K. Byrnes, F. L. Flinchbaugh, Masashi Kobashi, C. E. Vermilyea, Arthur Wright, T. J. Judge, J. E. Lacount, James M. Gage, Carl G. Hagberg was elected under the missionary rule. Frank N. Sandever, a probationer in second year's studies in the Illinois Conference, was transferred to this Conference, with the understanding that after ordination he is to be retransferred.

The Bishop stated that George A. Marvel, who was admitted into full membership in the Kansas Conference and by them elected to deacon's orders, might be ordained here.

Under Question 12, "What Others have been Elected and Ordained Elders?" W. Z. Parfitt, of Holyoke, was elected to elder's orders.

Several ministers of Fitchburg churches were introduced; also, Rev. M. C. Pendexter, of the New Hampshire Conference, Rev. W. L. Davidson, of the East Ohio Conference, and Rev. Dr. W. V. Kelley, editor of the *Methodist Review*.

A. B. Kendig was excused from attendance after this session.

Question 4 was called: "Who have been Received on Trial?" R. B. Miller, W. I. Shattuck, J. F. Case, F. W. Collier, L. J. Birney, W. W. Guth, E. M. Antrim, being duly recommended by their several quarterly conferences and favorably reported by the committee on Conference Relations, by the board of examiners, and by their presiding elders, were received on trial in the studies of the first year.

Daniel Steele was given a superannuated relation.

A. L. Squier was elected to elder's orders.

Request was made of the Bishop to make various appointments not connected with our Conference work; and to leave R. H. Walker without appointment to attend one of our schools.

The temperance report, read by J. F. Allen, aroused considerable discussion over one of its resolutions; and it was made the order of the day for 10 A. M. on Monday.

Addresses were made by Dr. W. V. Kelley of the *Methodist Review*, Dr. W. L. Davidson in behalf of the American University, and Dr. W. R. Newhall, in the interest of Wilbraham Academy.

Nominations of J. M. Leonard, E. R. Thorndike, G. S. Butters, C. E. Davis, T. C. Watkins, to be members of the board of trustees of the Conference, were adopted; as was also a resolution presented by E. M. Taylor, asking the General Conference to have the committee on Itinerancy bring in an early report on the time limit.

On motion of G. S. Chadbourne, it was voted that preachers in charge be instructed in every case to pay over to the Bureau of Conference Sessions the moneys paid by their churches for Conference entertainment.

For the committee on equal lay representation, Dr. Warren presented a report approving the seating of provisional lay delegates as soon as the General Conference has



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given the proposal the requisite vote, and the same was adopted.

F. H. Knight read the report of the committee to nominate officers of Conference societies, and the same was confirmed.

After various notices had been given, the Conference adjourned.

At 2 P. M. the Woman's Home Missionary Society held a meeting, Mrs. S. A. Jacobs presiding, with an address by Dillon Bronson.

At the same hour there was a meeting of alumni of the Boston University School of Theology.

At 3 P. M. a meeting of the Woman's Foreign Missionary Society, presided over by Mrs. C. H. Hanaford, was addressed by Rev. Dr. John W. Butler of Mexico.

Both these missionary meetings were very largely attended, and the addresses were of marked excellence and listened to with great interest.

At 4 P. M. Dr. Bates conducted the daily "pentecostal hour" and at the same time a Ministers' Wives' Reception was proceeding at the parsonage.

At 7.30 the anniversary of the Church Extension Society was held, with an address by Rev. Dr. W. A. Spencer.

SUNDAY

The Conference love-feast, held at 9 A. M. in the City Hall, was very largely attended, and a season of very great interest. Dr. Wm. McDonald presided. It was noticeable that a large number of the speakers referred to their mothers as the means of their conversion.

Following the love-feast was the sermon by Bishop Joyce. It was about ninety minutes in length, and yet apparently not so long as some of a half hour. It was nothing less than wonderful in its unction and power. The audience filling the spacious floor and the gallery, and numbering perhaps 1,000 or 1,200, would willingly have listened longer. At the close, quite a number of unconverted people responded to an invitation given by the Bishop.

The following were ordained deacons: A. K. Byrnes, F. L. Flinchbaugh, J. M. Gage, C. G. Hagberg, T. J. Judge, J. E. Lacount, G. A. Marvel, F. A. Sandifer, C. E. Vermilyea, Arthur Wright, Masashi Kobayashi.

In the afternoon a memorial service was held for those who have died during the year. These were: Revs. J. H. Gaylord, Stephen Cushing, William Butler, George F. Eaton, F. B. Harvey, F. N. Upham, W. H. Hatch, J. W. Merrill, W. J. Pomfret, Elias Hodge, Mrs. Wm. Rice, Mrs. J. M. Clark, Mrs. Stephen Cushing, Mrs. George W. Mansfield, Mrs. J. H. Twombly, Mrs. J. P. Chadbourne.

The obituaries were deferred to be read during the morning session on Monday, but J. O. Knowles and L. B. Bates made excellent memorial addresses.

At the close of this service J. R. Chaffee, F. J. McConnell, W. Z. Parfitt, and A. L. Squier were ordained elders.

At 4 P. M. Dr. W. A. Spencer held a pentecostal service in Y. M. C. A. Hall; and at 5.45 George S. Butters had charge of an Epworth League meeting.

The anniversary of the Conference Missionary Society occurred at 7 P. M., with address by Dr. W. T. Smith, secretary of the Missionary Society. The house was packed; and after the address just mentioned Dr. Spencer of the Church Extension Society conducted an evangelistic service.

MONDAY

Devotional services were conducted by Daniel Steele, who explained certain passages of Scripture.

The Bishop announced as Triers of Appeals: A. H. Herrick, C. W. Blackett, O. W. Hutchinson, S. C. Cary, W. G. Richardson, L. P. Causey, C. H. Stackpole.

The Board of Church Location was announced as follows: Boston District—Presiding Elder Perrin, G. W. King, R. L. Greene, A. B. F. Kinney, G. W. Nickerson. Cambridge District—Presiding Elder Mansfield, R. F. Holway, W. G. Richardson, F. S. Coolidge, E. A. Lacount. Lynn District—Presiding Elder Thorndike, C. A. Littlefield, C. R. Magee, G. H. Perkins. Matthew Robson. Springfield District—Presiding Elder Knowles, H. L. Wriston, W. C. Townsend, L. E. Hitchcock, Frank Nichols.

Question 7 was called, "Who have been Received by Transfer, and from what Conferences?" and the following were announced: H. W. Ewing, from the Kentucky

Conference; F. C. Haddock, from the East Ohio; J. A. Bowler, from the New Hampshire; F. N. Sandifer, in the studies of the second year, from the Illinois; C. A. Cederberg, from the New York East; C. W. Holden and J. W. Morris from the New England Southern.

Under Question 14 the following transfers from the Conference were announced: T. E. Chandler to the New England Southern; E. H. Thrasher to the East Ohio; Nels Eagle to the New York East; F. N. Sandifer to the Illinois; H. B. Swartz to the Japan.

The report of the Tract Society was read by Wm. Full, and adopted.

J. Mudge read the report of the Missionary Society, which was adopted, after amendment proposed by G. H. Spencer, to the effect that all classification of the churches in respect to their missionary contributions be stricken out.

Dr. W. A. Spencer spoke in behalf of the Church Extension Society.

L. E. Bell was granted the privilege of being left without appointment to attend one of our schools.

The Bishop called S. F. Upham to the chair.

C. W. Blackett presented the report of the committee on Education, with accompanying nominations of visitors to the various institutions under our care, and of W. I. Haven as a trustee of Wesleyan Academy in place of D. H. Ela. The whole was adopted.

Dr. W. T. Smith was introduced and spoke interestingly in behalf of the Missionary Society. All were glad that he could report a very encouraging state of affairs and a cheering outlook.

The report of the Preachers' Aid Society, read by N. T. Whitaker, setting forth a small diminution in receipts for the past year and presenting the need of increasing the endowment to \$100,000, was adopted.

L. B. Bates read the report of the treasurer of the Preachers' Aid Society, showing disbursements to the amount of \$8,962.46 to 23 superannuates and 33 widows, the latter having about 30 children wholly or partly dependent on them. The report was adopted. Dr. Bates stated that the number of claimants has increased, and moved that we request the Bishop to take a collection for the superannuates, before adjournment, which motion prevailed.

Nominations of members of the Preachers' Aid Committee, presented by N. T. Whitaker, were adopted.

W. F. Warren spoke in behalf of the Twentieth Century Thank Offering Commission, and read its report, with accompanying recommendations, which was adopted.

The order of the day was taken up—the report of the committee on Temperance, with a motion pending to strike out a certain resolution. After considerable discussion, the resolution was stricken out. The consideration of the report was still proceeding when the time for adjournment arrived. It was voted to make the temperance report the order of the day at 2 P. M., the hour to which adjournment was finally effected; and that the reading of the obituaries of deceased members be the order of the day at 3 o'clock.

The afternoon session opened at 2 P. M., with S. F. Upham in the chair. After devotional exercises conducted by M. E. Wright, and the reading the minutes of the morning session, the discussion of the report of the committee on Temperance, pending at adjournment, proceeded with vigor.

About 3 P. M., after various proposed changes by way of elimination and addition, some of which prevailed and others failed, the report, as amended, was adopted.

S. F. Upham, James Mudge, and W. F. Warren, were elected a committee to convey to Bishop Fowler expressions of sorrow of the Conference at his illness.

By a rising vote the Conference adopted a paper expressive of deep sorrow on account of the death of Hon. O. H. Durrell, and appreciative of his work.

The hour of 3 P. M. having arrived, the order of the day was taken up—the reading of obituaries. They were read as follows: That of J. H. Gaylord by T. C. Watkins; of Stephen Cushing by D. H. Ela; of William Butler, by G. H. Spencer; of Geo. F. Eaton by W. J. Heath (read by C. A. Littlefield); of F. B. Harvey by G. A. Phinney; of F. N. Upham by G. S. Butters; of Wm. H. Hatch by Wm. McDonald; of J. W. Merrill by W. F. Warren; of W. J. Pomfret by N. T. Whitaker; of Elias Hodge by W. H. Meredith. All these were, on motion, adopted, to be made a part of the Conference Minutes.

The obituaries of wives and widows of ministers were read—of Mrs. Caroline L. Rice by Geo. R. Grose; of Mrs. J. M. Clark by F. T. Pomeroy; of Mrs. Stephen Cush-

ing by D. H. Ela; of Mrs. Geo. W. Mansfield by Frederick Woods (read by J. M. Leonard); of Mrs. J. H. Twombly by Geo. S. Chadbourne; of Mrs. E. J. Helms by T. C. Watkins. These also were adopted, to be made a part of the Minutes. Then the report of the committee on Memoirs was, as a whole, adopted.

On motion of T. C. Watkins, it was ordered that our Conference Minutes give a column for deaconess statistics.

On motion of C. A. Littlefield, Mrs. Stebbins, of Fitchburg, addressed the Conference with reference to the home department of Sunday-school work.

It was voted that when we adjourn, it be to meet at 7 P. M. for a Conference session.

The Conference listened to G. L. Small, presenting the report of the Seamen's Aid Society; and, after a request from F. K. Stratton, pastor of the Bethel Church, East Boston, for literature to be sent to him for distribution among the seamen in Boston harbor, the report was adopted.

G. M. Smiley presented, and the Conference adopted, the report of the committee on the Observance of the Lord's Day.

A special resolution protesting against the passage of the bill legalizing the sale of tobacco on Sunday, and authorizing J. Galbraith, W. T. Perrin and L. B. Bates to represent us at a legislative hearing to be held on April 16, was presented by G. M. Smiley, and adopted.

Adjourned with the benediction.

After devotional services, conducted by John Peterson, the minutes of the afternoon's session were read and approved.

The report of the Freedmen's Aid and Southern Education Society, read by John Peterson, and that of the Conference Epworth League, read by W. M. Cassidy, were adopted.

The Sustentation Fund Society presented its report through Alex. Dight; and this, with nominations accompanying, was adopted.

Geo. S. Chadbourne presented and read the report of the Church Aid Society. This was adopted and the officers nominated in the report were elected.

Dr. W. T. Smith made a statement with reference to certain maps issued by the Missionary Society, of which a few hundred are left and which may be had by the payment of fifty cents.

W. E. Knox presented the report of the Conference trustees, and the Conference adopted it.

C. W. Wilder made a statement with reference to his work as biographical secretary, asking the brethren to give him the requisite data.

The report of a special committee on City Missions, appointed a few days ago, was presented by C. A. Littlefield, and adopted.

C. A. Littlefield, E. J. Helms, Dillon Bronson, Joseph H. Mansfield, A. Sanderson, were appointed a special committee on City Missions.

G. A. Phinney and T. C. Watkins were appointed visitors to the Woman's College, Baltimore.

The Conference with unanimity adopted a resolution presented by C. F. Rice, urging General Conference so to legislate that all elections save those of Bishops shall be referred to the appropriate boards and committees.

Reports were read and adopted, as follows: by C. H. Stackpole on Zion's Herald; by J. R. Cushing on the American Bible Society; by W. H. Hutchinson for the Conference Bureau; and by Geo. H. Clarke for the Conference Sunday-school society.

A. H. Herrick, of the special committee on popular amusements, read their report, written by J. D. Pickles and unanimously accepted by the committee as their utterance. The Conference unanimously accepted it; and, on motion, requested the committee to secure its publication in such form that it be obtained by all who desire for personal use or for distribution.

By a rising vote, a resolution was adopted, expressive of appreciation of the services rendered by Dr. Daniel Steele in connection with the morning devotional services, at which seasons he has expounded Scripture passages, and asking him, if life and health are spared, to continue like expositions next year.

Adjourned till 8.30 A. M. on Tuesday.

TUESDAY

The Conference convened at 8.30, with S. F. Upham in the chair.

J. M. Leonard presented his report as Conference treasurer, and the report was adopted.

The statistical secretary, A. P. Sharp, presented his report, which was also adopted.

The committee raised to send a letter of

condolence to Bishop Fowler was directed to send one also to Bishop Thoburn.

Geo. S. Chadbourne presented a resolution concerning the bill now before the Legislature to legalize betting and pool-selling on certain occasions.

The report was adopted; and G. S. Chadbourne, N. T. Whitaker and C. E. Davis were appointed to represent the Conference at a hearing before the Legislature.

W. C. Townsend and C. D. W. Marcy were appointed visitors to the Wesleyan Association.

Dr. Burt of Italy addressed the Conference, defending himself against recent criticisms in ZION'S HERALD.

Joseph H. Mansfield gave a verbal statement from a committee appointed last year to report concerning the mutual insurance plan of our church, with headquarters in Chicago; stating that under the Massachusetts laws it is not legal to insure our churches in that company, but it is lawful for ministers to insure their personal property there.

N. T. Whitaker offered, and the Conference adopted, resolutions expressive of appreciation of Bishop Joyce's administration and Sunday sermon.

Resolutions were adopted returning thanks to the Conference secretaries; to the reporters of the daily press; to Rev. W. G. Richardson, pastor of the Fitchburg Church, and his assistants; to the Bureau of Conference Entertainment; to the railroad companies; to the Y. M. C. A.; to the trustees of the local church; to the families who have so royally entertained us; and to the choirs which have furnished such excellent music.

E. S. Best presented, and the Conference adopted, a resolution expressing confidence in Dr. Burt, and deploring any recent reflections upon him in ZION'S HERALD.

The committee on Conference Relations recommended that A. J. Hall be changed from effective to supernumerary, and J. G. Nelson from effective to superannuated.

Under Question 1 G. A. Cook was announced as transferred from the Minnesota Conference, and Geo. W. Tupper, in the studies of the second year, from the Alabama Conference.

The Bishop presented the following nominations: As the committee on Conference Relations, Geo. S. Chadbourne, O. W. Hutchinson, John Galbraith, J. D. Pickles, John H. Mansfield. To preach the missionary sermon, E. H. Hughes; alternate, Geo. H. Spencer. On the board of examiners to take the place of Nels Eagle, Henry Hanson. All these nominations were confirmed.

On motion of L. A. Nies, the Conference adopted a resolution expressing high appreciation of the pentecostal services held by Dr. Bates, and asking for a continuance of the same.

On motion of J. O. Knowles, the following was adopted: *Resolved*, That in this closing year of the nineteenth century, we will as a Conference give ourselves from the outset to earnest revival work, that by the blessing of God we may commence the first year of the twentieth century in the most intense spiritual activity.

A subscription for the superannuates amounted to over \$450.

On motion of G. S. Chadbourne, the Conference Bureau was authorized to transfer \$250 from its funds to the treasury of the Preachers' Aid Society.

The Bishop offered a most tender prayer, and made an address full of the kindest spirit.

After the reading of the appointments Conference adjourned without date.

The appointments are as follows:—

BOSTON DISTRICT

W. T. PERRIN, Presiding Elder

Boston—Allston Church, Jesse Wagner; Appleton Church, supplied by P. L. Frick; Baker Memorial, C. A. Shatto; Bethany Church, A. H. Nazarian; Bromfield St. Church, A. H. Galbraith; City Point, W. A. Mayo; Dorchester Church, C. W. Holden; Dorchester St., A. R. Nichols; Egleston Square, S. C. Cary; First Church, F. E. E. Hamilton; Highland, Mt. Bowdoin, W. H. Meredith; Jamaica Plain, First Church, W. M. Cassidy; Jamaica Plain, St. Andrew's, H. P. Rankin; Mattapan, G. S. Painter; Morgan Chapel, E. J. Helms; North End Chapel, supplied by J. O. White; Parkman St., M. G. Prescott; People's Temple, L. H. Dorchester; Revere St., to be supplied; St. John's, F. H. Knight; Stanton Ave., C. H. Stackpole; Tremont St., C. E. Davis; Upham Memorial, G. B. Dean; West Roxbury, W. F. Lawford; Winthrop St., H. W. Ewing; Brookline, A. B. Kendig; Charlton City, W. H. Adams; Cherry Valley, J. H. Humphrey; Dedham, Walnut Hill,

R. P. Walker; East Douglas, E. H. Tunnicliffe; Franklin, supplied by S. A. Cook; Highlandville, J. H. Tompson; Holliston, E. E. Abercrombie; Hopkinton, W. A. Thurston; Hyde Park, G. L. Collyer; Leicester, to be supplied; Milford, Garrett Beekman; Millbury, to be supplied; North Grafton, supplied by C. W. Delano; Norwood, supplied by H. C. Wright; Oxford, I. A. Mesler; Plainville, F. J. Hale; Quincy—Atlantic, supplied by Walter Healy; West Quincy, C. W. Wilder; Wollaston, J. E. Waterhouse; Shrewsbury, G. O. Crosby; Southbridge, C. H. Hanaford; Southville, to be supplied; South Walpole, L. J. Birney; Upton, W. M. Crawford; Uxbridge, F. A. Everett; Walpole, supplied by A. K. Byrnes; Webster, Alex. Dight; Westboro, Fayette Nichols; West Medway, J. P. Chadbourne; Whitinsville, Jerome Wood; Worcester—Coral St., G. E. Sanderson; Grace Church, J. B. Brady; Lakeview, to be supplied; Laurel St., H. H. Paine; Park Ave., to be supplied; Trinity Church, G. W. King; Webster Square, B. F. Kingsley.

L. B. Bates, Conference Evangelist; member of Bromfield St. quarterly conference.

A. Sanderson, Superintendent Worcester City Missions; member of Park Ave. quarterly conference.

W. F. Warren, President Boston University; member of Tremont St. quarterly conference.

S. F. Upham, Professor in Drew Theological Seminary; member of First Church, Boston, quarterly conference.

V. A. Cooper, Superintendent New England Home for Little Wanderers; member of Winthrop St. quarterly conference.

J. C. Ferguson, President Nanyang College, Shanghai, China.

G. L. Small, Chaplain of Boston Port and Seamen's Aid Society; member of Meridian St. quarterly conference.

J. W. Lindsay, Emeritus Professor of Boston University; member of Bromfield St. quarterly conference.

G. A. Crawford, Chaplain in United States Navy; member of First Church, Boston, quarterly conference.

E. W. Virgin, Chaplain in Norfolk County House of Correction; member of Dedham quarterly conference.

D. Bronson, People's Temple, Boston, quarterly conference; left without appointment to attend one of our schools.

E. E. Ayers, Shrewsbury quarterly conference; left without appointment to attend one of our schools.

R. H. Walker, First Church, Boston, quarterly conference; left without appointment to attend one of our schools.

G. A. Wilson, Professor in Syracuse University; member of Norwood quarterly conference.

L. E. Bell, First Church, Boston, quarterly conference; left without appointment to attend one of our schools.

W. I. Haven, Corresponding Secretary American Bible Society; member of St. Mark's, Brookline, quarterly conference.

CAMBRIDGE DISTRICT

JOSEPH H. MANSFIELD, Presiding Elder

Ashland, to be supplied. Ayer, supplied by C. L. Fillebrown. Berlin, supplied by W. R. Ashby. Boston—Italian Church, Gaetano Conte; Trinity Church, R. F. Holway. Cambridge—Epworth Church, W. N. Mason; Grace Church, O. W. Hutchinson; Portuguese Mission, supplied by G. B. Nind; Harvard Street, E. M. Taylor; Trinity Church, George Whitaker. Clinton, A. M. Osgood. Cohituate, J. R. Cushing. Concord (Norwegian and Danish), C. H. Johnson. East Pepperell, R. E. Bisbee. Fitchburg—First Church, W. G. Richardson; Oak Hill Church, supplied by W. G. Richardson; West Fitchburg, L. W. Adams. Gleasondale, E. M. Antrim. Graniteville, J. A. Day. Hubbardston, C. Nicklin. Hudson, A. Dechman. Leominster, E. P. Herrick. Lowell—Central Church, G. H. Clarke; Centralville, J. Peterson; French Church, to be supplied; Highlands, G. M. Smiley; St. Paul's, L. W. Staples; Worthen St., J. F. Allen. Lunenburg, C. H. Dabrymple. Marlboro, F. T. Pomeroy. Maynard, F. H. Ellis. Natick (Fisk Memorial), J. Mudge. Newton—Auburndale, W. T. Worth; Newton Church, G. R. Grose; Newton Centre, G. H. Spencer; Newton Highlands, T. W. Bishop; Newton Lower Falls, G. W. Mansfield; Newton Upper Falls, J. P. West; Newtonville, W. J. Thompson. Oakdale, supplied by S. S. Myrick. Princeton, supplied by C. Nicklin. Saxonville, B. J. Johnston. Somerville—Broadway, N. B. Fisk; First Church, G. S. Butters; Flint Street, G. F. Durgin; Park Avenue, A. P. Sharp. South Framingham, L. A. Nies. Sudbury, supplied by M. O. Allen. Townsend, supplied

by D. L. Martin. Waltham—First Church, W. E. Knox; Emmanuel-El, J. W. Higgins. Watertown, I. H. Packard. West Chelmsford, W. W. Guth. Weston (P. O., Kendal Green), R. B. Miller. Winchester, E. Higgins. Woburn, F. Woods.

Worcester—Norwegian and Danish Mission, supplied by C. Petersen. French Mission, supplied by N. W. Deveneau. Swedish—Boston and Cambridge, Svente Svenson; East Boston, C. G. Hagberg; Lowell, Henry Hanson; Lynn, to be supplied; Maplewood, S. L. Carlander; Quincy, St. Paul's, H. Larsen; Rockport and Salem, O. Anderson. Worcester, Swedish First, H. H. Whyman; Worcester, Swedish Second, C. A. Cederberg.

C. W. Gallagher, Associate Principal of Lasell Seminary; member of Auburndale quarterly conference.

S. H. Noon, Agent of Massachusetts Total Abstinence Society; member of Epworth Church quarterly conference.

Henry Lummis, Professor in Lawrence University, Appleton, Wis.; member of First Church, Somerville, quarterly conference.

Alfred A. Wright, Dean of Boston Correspondence School; member of Harvard St., Cambridge, quarterly conference.

Charles Parkhurst, Editor of ZION'S HERALD; member of First Church, Somerville, quarterly conference.

W. E. Huntington, Dean of College of Liberal Arts, Boston University; member of Newton Centre quarterly conference.

Daniel Richards, Agent of New England Methodist Historical Society; member of First Church, Somerville, quarterly conference.

W. O. Holway, Chaplain in United States Navy; member of Watertown quarterly conference.

J. H. Pillsbury, President of Waban School; member of Newton Highlands quarterly conference.

Peter Frost, Missionary in Finland.

LYNN DISTRICT

E. R. THORNDIKE, Presiding Elder

Ballardvale, supplied by L. G. March. Beverly, supplied by C. W. McCaskill. Boston—Meridian St., F. K. Stratton; Orient Heights, J. W. Stephan; Saratoga St., C. A. Crane. Byfield, supplied by W. W. Bowers. Chelsea—Mt. Bellingham, N. T. Whitaker; Walnut St., C. A. Littlefield. Danvers, Tapleville, H. B. King. Essex and Hamilton, J. F. Chase. Everett—First Church, C. M. Hall; Glendale, supplied by J. M. Shepler. Gloucester—Bay View, W. Ferguson; East Gloucester, supplied by Geo. L. Minear; Prospect St., G. H. Perkins; Riverdale, S. A. Bragg. Groveland, supplied by F. M. McConnell. Haverhill, People's Church, E. W. Thompson. Ipswich, F. J. McConnell. Lawrence, Parker St., W. H. Marble. Lynn—Boston St., F. C. Haddock; Broadway, M. E. Wright; First Church, R. L. Greene; Highlands, to be supplied; Lakeside, supplied by C. B. Cramer; Maple St., E. E. Small; St. Luke's, J. W. Morris; St. Paul's, E. T. Curnick; South St., C. W. Blackett; Trinity Church, William Full. Malden—Belmont Church, J. P. Kennedy; Centre Church, E. H. Hughes; Faulkner Church, J. H. Stubbs; Linden Church, E. S. Best; Maplewood Church, O. W. Scott. Marblehead, A. Woods. Medford—First Church, G. S. Chadbourne; Hillside, supplied by A. Bonner; Trinity Church, A. Bonner; Wellington, supplied by C. O. Ford. Melrose, J. M. Leonard. Middleton, supplied by H. B. King. Newburyport—People's Church, H. G. Alley; Washington St., G. W. Tupper. North Andover, J. F. Mears. Peabody, G. H. Cheney. Reading, J. Candlin. Revere, E. Grant. Rockport, W. Wiggins. Salem—Lafayette St., C. Tilton; Wesley Church, W. G. Seaman, Saugus—Centre Church, supplied by E. L. Benedict; Cliftondale, supplied by F. O. Beck; Dorr Memorial, supplied by J. A. Elliott; East Saugus, J. R. Chaffee. Stoneham, J. W. Ward. Swampscott, supplied by C. W. Walker. Topsfield, supplied by W. M. Roberts. Wakefield, P. Webber. Wilmington, supplied by T. Livingston. Winthrop, A. L. Squier.

J. W. F. Barnes, Chaplain of Massachusetts State Prison; member of Malden Centre quarterly conference.

W. B. Toulmin, Chaplain at Deer Island; member of Malden Centre quarterly conference.

J. W. Hamilton, Corresponding Secretary of Freedmen's Aid and Southern Education Society; member of Saratoga St., East Boston, quarterly conference.

C. L. Eastman, Chaplain of Immigrants' Home, East Boston; member of Meridian St. quarterly conference.

Alfred Noon, Secretary of Massachusetts

[Continued on page 480.]

OBITUARIES

At Easter-time it seems not far
To where our blessed angels are.
We almost see the leaning throng,
We hear them in our Easter song.
O doubting heart! arise and share
The message which the grasses bear
At Easter-time!

— May Riley Smith.

Chadwick.—Rev. Gustavus B. Chadwick was born in China, Me., July 24, 1832, and departed this life in Damariscotta, Me., March 4, 1900.

Mr. Chadwick was converted at the age of twenty years, under the labors of Rev. B. M. Mitchell, and joined the Methodist Episcopal Church. He entered the East Maine Conference Seminary at Bucksport in 1853, and continued his studies there for three years, except as he came out in the winter months to teach. He finished his college preparatory course at Waterville, Me., and entered Wesleyan University at Middletown in the fall of 1857. After two years at the University he returned to Bucksport Seminary as a teacher of Latin and Greek, which position he held with acceptability for one year and one term. His intention was to return to Middletown and finish his college course; but the Civil War broke out, and after remaining at home, with a constant desire to heed his country's call, until August, 1864, he enlisted in the U. S. Navy and served until his services were no longer needed.

During his absence from home his father died. On his return he assumed the care not only of his mother and sisters, but of several small children of a brother whose wife had died. No boy ever cared more tenderly for a widowed mother. No father ever manifested more affection for his children than did he for the motherless children of his brother.

Mr. Chadwick was supervisor of schools in his native town for some years. He served as selectman for five consecutive years, several of which he was chairman of the board. He was elected for the sixth year, but declined to serve.

Soon after his mother passed to her reward, he responded to the call of the Master and entered the Gospel ministry. For a number of years he took work under the presiding elder. In 1879 he joined the East Maine Conference; was ordained deacon by Bishop Bowman in 1885, and elder in 1887 by Bishop Walden. He received some of the best appointments in his Conference, and had a marked degree of success on all of his charges. He was faithful as a Conference trustee and steward, and always manifested a deep interest in the Conference claimants. At the Conference of '97, on account of poor health, he asked for a supernumerary relation. During that year there seemed to be no improvement in his health, and at the next Conference he reluctantly asked for a superannuated relation and settled in Damariscotta, one of his former charges, where he remained until transferred to the church triumphant.

Gustavus B. Chadwick was a good man and true. He was above the average in intellect, and of his piety and devotion to his Master's work there was no question. In his face could be seen the sunshine of his soul. Socially he was truly the essence of brotherliness, gentle, kind, and utterly void of vanity or self-seeking. He impressed men with the sincerity of his intentions. His name is precious, and his life is fragrant to our memory. His fellowship with the Christ whom he had faithfully preached became closer and closer as he neared the "crossing." None knew him but to respect and love him.

His funeral was largely attended, being conducted by his presiding elder, Rev. W. W. Ogler, and participated in by Revs. C. A.

Plumer, L. G. March, A. E. Morris, F. W. Towle, A. E. Russell, C. W. Lowell, and the writer.

May the God of the widow and father of the fatherless comfort and sustain the widow and young son, also four sisters and one brother, who survive him!

J. T. CROSBY.

Lord.—Miss Emeline P. Lord was born in Norway, Me., July 1, 1828, and died in Colebrook, N. H., Feb. 27, 1900.

Soundly converted in early life, she united with the Methodist Episcopal Church at Mechanic Falls, Me., and there retained an honored membership up to her death. Never forward or obtrusive, but rather retiring and modest, yet her real worth was so manifest that she won many true and life-long friends. She was a friend to everybody, and many loved her as they came to know her.

Miss Lord was a tireless worker, thoroughly reliable and faithful to all the demands of her Saviour and her friends. She took special delight in ministering to a brother and three sisters in their last years, and many are the hearts she has made glad by her noble deeds quietly done. She belonged to a family of nine, all of whom have preceded her to the better world except one sister, Mrs. Elsie Merrow, of Colebrook, N. H., and a brother, Samuel Lord, who is an honored veteran soldier, of Togus, Me. For several months before her death she enjoyed the beautiful home of her niece, Mrs. Abbie L. Hammond, of Colebrook. Here every comfort was provided for her by Mr. and Mrs. Hammond, and here her niece, Mrs. Cobb, visited and comforted her in her last days with her sympathy, prayers, and words of cheer.

Miss Lord was a sufferer without complaint, appreciating every kindness and attention, and faced death calmly. Her physician said, "She is an exceptional patient, a brave sufferer." For a long time heart disease confined her to her room, but at last apoplexy came suddenly, and she passed in a few hours, without a word, to the rest in heaven. Her face was radiant with cheerfulness. Though dead, she looked like one sweetly sleeping.

The funeral took place on the following day, the services being conducted by the pastor; and on Thursday, March 1, the remains were taken to the beautiful cemetery at Norway, Me., and laid to rest until Jesus comes to raise the dead and make these poor suffering bodies like unto His own glorious body. Thanks be unto God for His grace, comfort, and hope!

N. L. PORTER.

Persons.—Martha A. Marsh, wife of John C. Persons, was born in Andover, Vt., near Simonsville, Jan. 23, 1830, and died in Bellows Falls, Vt., Dec. 12, 1899.

She was the daughter of Sylvanus L. and Sarah D. Marsh, and was one of a family of nine children. One brother, John Marsh, was killed in the Battle of the Wilderness, and another returned from the army only to die shortly after. Two sisters had also preceded her across the silent river, one of them having died at the age of twenty, while attending the Seminary at Troy, N. Y.; another, Mrs. Susan M. Hobart, died some twelve years ago.

Mrs. Persons was married in Lowell, Mass., April 10, 1848, and for more than half a century the husband and wife had traveled the path of life together. Three children were born to them—Arthur Ferdinand, in Chester, Jan. 17, 1850; Mattie Cora, in Cambridgeport, Oct. 20, 1863; and Minnie Marsh, in Londonderry, Oct. 4, 1868. Only the last named, now the wife of Arthur H. Leighton, survived the mother, the little son having died in infancy, and the elder daughter at the age of twenty years and three months.

Mrs. Persons was converted in Bernardston, under the labors of Rev. John F. Crowl, by whom she was baptized and received on probation; she was admitted into full membership, Nov. 10, 1867, at Greenfield, Rev. Mr. Tupper being the pastor. She removed by letter to Bellows Falls, Vt., in 1880, and here she continued to reside till the time of her death. Her husband was converted later, and did not unite with the church in full till after their removal to Bellows Falls. In the various enterprises of the church Mrs. Persons was much interested, being active in the Ladies' Aid Society, a member of the Woman's Missionary Societies, and seldom absent from the services of the church when her health would permit attendance. She was also a working member of the W. C. T. U.

Her death was preceded by long months of

illness and great suffering, but she bore the severe trial with much patience and fortitude, and we have reason to trust that the ordeal was for some good and wise purpose, and that the long season of suffering was also a season of ripening for the kingdom of glory.

After brief services at the home, her remains were borne to Simonsville, and laid away in the little cemetery, not far from her girlhood's home and the farm which has been in the family for nearly or quite a hundred years.

F. W. LEWIS.

Keene.—Sarah C. Keene, wife of Hiram A. Keene, was born in Solon, Me., July 11, 1834, and departed this life in Dexter, Me., March 7, 1900, aged 65 years, 7 months, and 26 days.

Mrs. Keene was the daughter of Charles and Hannah Campbell Cummings, who moved to Dexter in 1845, and became identified with the early interests of the town, and were staunch in their moral and religious preferences.

She was married, Dec. 2, 1855, to Hiram A. Keene, an official member of the Methodist Episcopal Church of Dexter. Two sons were born to them, both of whom have "passed on before."

April 2, 1848, she joined the Congregational Church, where she proved a worthy and efficient member. March 13, 1864, she asked and received a letter of dismissal from the Congregational Church, and joined the Methodist Episcopal Church, where she remained a faithful member to the end of life.

Mrs. Keene was one of the "elect" of God—an excellent worker in every department of church activity. Earnest, active, conscientious, true—her pastor always knew where to find her. As a neighbor she had no enemies. Kind, obliging, thoughtful of others, she knew how to love her neighbor as herself. In the circle in which she moved there were neither jealousies, envies, nor the least gossip or evil-speaking allowed. Her home was a model of neatness, contentment and love, a centre of attraction to her many friends, a charm to her husband and children, a type of what heaven

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must be. Her devotions were spontaneous and sincere, her Christian experience deep and joyous, her hope of heaven unclouded. Our loss is her eternal gain. On the other shore she awaits the companion of her earthly toils and struggles and the reunion of her family above. "Blessed are the dead which die in the Lord."

O. H. FERNALD.

Brown.—Mrs. Georgianna Brown, after a brief illness, died in Providence, R. I., Dec. 8, 1899, aged 56 years.

In early life she united with the Methodist Episcopal Church in Woonsocket, where she married and spent a large part of her life, and where her memory is deeply cherished. At the time of her death she was a member of the Mathewson St. Methodist Episcopal Church, with which she united a few years ago, and where she was highly regarded. "She being dead yet speaketh," and is spoken of.

Mrs. Brown's married life was ideal in congeniality, affection and devotion. Every wish was anticipated by a most affectionate husband whom she almost idolized. Husband and wife and daughter were so devoted that the domestic life was very happy. A married daughter living away from the paternal home, and the husband, survive her. Often they feel to say: "O for the touch of a vanished hand, and the sound of a voice that is still!" May they all meet in that fair land where parting is no more. H.

Lowell.—Delia Brockway Lowell was born in Sangerville, Me., Aug. 2, 1842, and died at her home in Dover, Me., Feb. 13, 1900.

Mrs. Lowell was the daughter of Abel and Lucy Brockway, one of a family of seven children, all of whom passed on before her. Although her parents were old-fashioned Methodists, her early and middle-life surroundings led her to fall in with the so-called "liberal" view of eternal things. These doctrines seemed to satisfy during the bright days of youth and prosperity, but utterly failed her when the storm burst upon her.

Seven years ago the sudden death of her husband, then that of a brother two days later, and of still another brother within a few weeks following, left her almost on the verge of despair. At this point God sent to her desolate home and life a beloved cousin, a widowed lady, who had proven Christ's power to sustain and comfort in sorest bereavement. Gently and surely she led the weary spirit into a like precious faith and sweet personal knowledge of Christ's peace. She became a joyous Christian and member of the Methodist Episcopal Church in Dover, and never ceased to speak of her great love for the church as her real home and its members as her truest kinsmen. Having a rich alto voice she joined heartily in the songs of Zion, and filled a large place in the choir until she joined the heavenly chorus. She was superintendent of the Junior League, and loved the young people as her very own.

About a year ago, after faithful seeking and study of the Word, she found the "rest of perfect love," and with increased joy and power continued to the end, a living epistle and faithful witness of this great salvation. At her request, the funeral services were held at the church she loved so well. The chorus sang her favorite selections. Her vacant chair, entwined with ivy, among the singers; her restful face amid a profusion of beautiful floral offerings; and the large and tearful audience, gave evidence of the reverence and love of both church and community. Still, as of old, "our people die well."

J. H. IRVINE.

Dyer.—Joshua Dyer was born in Provincetown, Mass., June 13, 1818, and died in Dorchester, Mass., March 11, 1900.

Mr. Dyer was first married, March 10, 1840, to Miss Laura A. Cook, who died Sept. 25, 1843. On March 2, 1849, he was married again to Elizabeth Dyer, who, with one son and three daughters, survives him.

He was genuinely converted to God, and in early manhood joined the Methodist Episcopal Church in Provincetown. From 1853 to 1855 he was engaged in business, and also held

the position of postmaster in Melrose, being connected during that time with the Methodist church of that place and singing in the choir. Removing to Boston, he became a member of the Bromfield St. Church, teaching at one time a class in the Sunday-school. Later he became connected with St. John's Church, South Boston, and during the last six years of his life was a member of the Stanton Ave. Church, Dorchester. He was a life member of the Missionary Society.

During the war Mr. Dyer held a very responsible position in the Commissary Department, and for the greater part of his life was an active, honorable and successful business man.

He was a sweet singer, loved the Scriptures, was very conscientious, had high Christian ideals and was a thorough believer in the Methodism of the fathers. His temperament was such that at times he was inclined to discouragement, yet he never lost his faith, but persevered to the end and died in the triumphant hope of the Christian.

His last illness was painful, but brief. He has left a good record. The funeral services were attended by Revs. A. P. Sharp and C. H. Stackpole.

C. H. S.

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Events Worth Noting

Cardinal Vaughn, acting under instructions from the Vicar-General, has refused Catholic burial to Dr. St. George Mivart. The family has decided to take proceedings to compel the Cardinal to revoke his decision.

The Court of Appeals has decided the case of the governorship of Kentucky in favor of the Democrats. The opinion is by seven judges—four Democrats and two Republicans—one Republican dissenting.

In March the receipts of the Government were \$48,726,837—a surplus of \$16,538,566 over the expenditures for the month. The total surplus for the nine months of the fiscal year amounts to \$54,302,000. The public debt is decreasing and the financial condition of the country seems to be improving.

It is estimated that it will cost \$2,000,000 to eradicate the plague from Honolulu.

While on his way to Copenhagen last week the Prince of Wales was shot at by a young anarchist in the Brussels depot. The Prince was not injured.

President Castro of Venezuela has signed the American parcels post convention. It

is estimated that the American retail trade will be the gainer of about \$1,000,000 yearly by this arrangement, so far as the mail order business is concerned.

Last Wednesday the Coleman Manufacturing Co. of Concord started the machinery of the new cotton mill in Charlotte, N. C., owned and operated chiefly by Negroes. It is an experiment backed by men of means.

At a mass-meeting recently held in Topeka, Kansas, \$1,500 and a car-load of corn were pledged for the famine sufferers of India. Rev. Charles M. Sheldon pledged \$1,000 of his share in the profits of the Sheldon edition of the *Capital*.

The latest combination of capital is that of the American Plate Mirror Company, composed of well-known plate-glass men, to compete with the foreign manufacturers. The capital stock amounts to \$50,000,000.

The town of Guilford, Conn., has the remarkable distinction of maintaining the low tax rate of ten mills on a thousand for five years, and now finds itself in the unique position of not requiring any tax assessment for the coming year. That it is a no-license town, goes without saying.

New England Conference

[Continued from page 477.]

Total Abstinence Society; member of Glendale, Everett, quarterly conference.

S. L. Gracey, Professor in Anglo-Chinese College, Foo Chow, China.

G. A. Phinney, left without appointment to attend one of our schools; member of Saratoga Street quarterly conference.

SPRINGFIELD DISTRICT

J. O. KNOWLES, Presiding Elder

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Benjamin Gill, Professor in State College, Pennsylvania; member of Wilbraham quarterly conference.

W. R. Newhall, Principal of Wilbraham Academy; member of Wilbraham quarterly conference.

Joseph Scott, Chaplain of Springfield Almshouse; member of Asbury First quarterly conference.

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